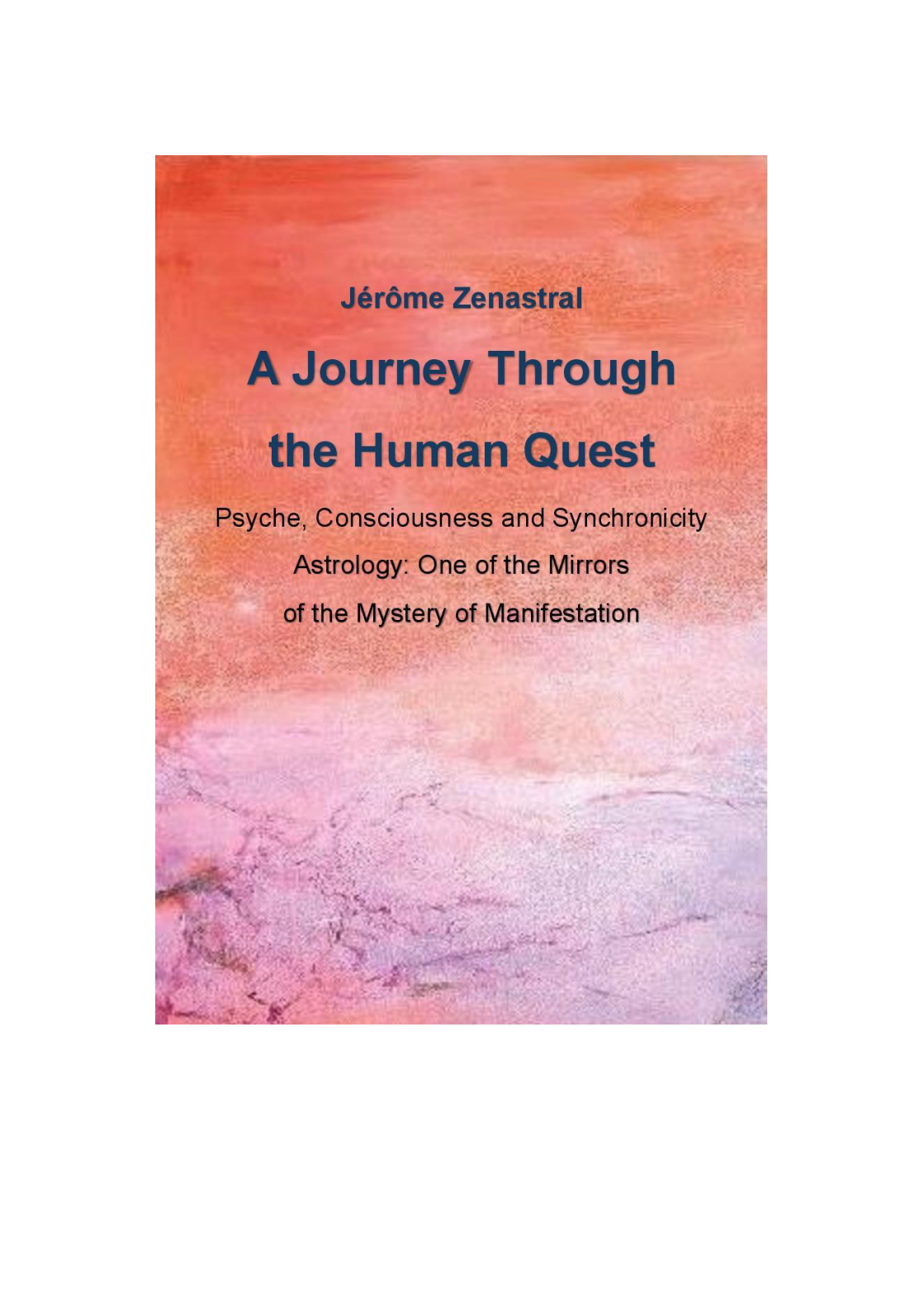




Jérôme Zenastral

A Journey Through the Human Quest

Psyche, Consciousness and Synchronicity

Astrology: One of the Mirrors
of the Mystery of Manifestation

BY THE SAME AUTHOR

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Preface

This book does not seek to teach. It does not present a method, nor does it proclaim a truth: it contemplates a movement, that of human beings in search of something. This search is not a choice, it is inscribed in the heart of the human condition. Behind all our endeavours — understanding, loving, creating, building, believing — lies the same impulse: to rediscover what we have never really lost.

Human beings are fundamentally seekers of truth, even when they are unaware of it. Sometimes they seek it in matter, sometimes in the sky, sometimes in the heart. They seek it in myths, in philosophy, in art, in science, in astrology, in the construction of temples, cathedrals or pyramids, even in the cave paintings of the most ancient caves. Each of these gestures expresses, in its own way, the same nostalgia: that of a sense of unity, of the silent source from which everything emanates.

Over the centuries, this search has taken a thousand forms: mystical contemplation, philosophical questioning, scientific exploration, symbolic elaboration. But all converge towards the same aspiration: to pierce the mystery of existence — or rather, to be pierced by it. The sky, myth, matter and the psyche become mirrors of the same call.

This book follows in the footsteps of this quest. It does not prove anything, but observes how Consciousness contemplates itself through human beings. Each chapter

explores a particular language—synchronicity, myth, symbolism, astrology—not to create a system, but to recognise the same movement of awakening: truth seeking itself through human form.

We will evoke the words of Western masters, philosophers and mystics, who have reminded us that suffering arises from the feeling of being separate. This feeling, which is illusory, gives rise to the quest for happiness and liberation. As we discover that this separation never took place, the quest is transformed: it is no longer a search for what is missing, but a recognition of what is.

Thus, suffering becomes a sign of a call for clarity, and happiness, not a goal to be achieved, but a natural state that reveals itself when confusion ceases. Truth cannot be conquered: it reveals itself, silently, when the search itself is exhausted.

This book does not teach truth: it allows it to appear through the traces it has left in the human psyche. By following these traces—from prehistory to philosophy, from symbolism to astrology—each person may recognise what they were seeking without knowing it: that the quest itself is already the manifestation of truth.

For what humans call "quest" is nothing other than Consciousness remembering itself through the experience of the world.

Introduction

What manifests itself

Everything that manifests is Consciousness. Not "in" Consciousness, nor "emanating" from it: this is Consciousness, revealing itself in countless forms. The world, the psyche and the universe are not three separate realities, but three reflections of the same Presence, three modulations of the same silence.

When the illusion of a separate "I" arises, Consciousness seems to contract into a particular form and believe itself to be enclosed within it. Then arises the feeling of existing *in* the world, instead of recognising that the world appears *within oneself*, in this Consciousness without inside or outside. From this original illusion arises the movement of the quest: the impulse to seek meaning, security, truth, permanence. All human effort stems from this initial misunderstanding—believing oneself to be something other than the Consciousness that manifests itself here and now.

Yet even through this illusion, Consciousness contemplates itself. It looks at itself in the mirror of forms, thoughts, stars and myths. It recognises itself in every impulse of beauty, in every scientific discovery, in every human emotion. It plays hide and seek in order to find itself better. It is this game — what we call *quest, search, evolution* — that gives rise to human experience: Consciousness seeking itself through the dream of the world.

Since the dawn of time, this quest has taken a thousand forms. Humans, often without knowing it, explore the mystery of their origins through mythology, philosophy, art, science, religion, psychology and astrology. They carve into stone, paint on cave walls, erect temples, build cathedrals and contemplate the sky — all gestures through which Consciousness celebrates itself through them. Under every culture, under every symbol, the same aspiration is expressed: to rediscover the truth that is sensed, that of a unity that is apparently lost.

This book is part of that journey. It does not claim to teach a path, but to illuminate the ways in which Consciousness contemplates itself through humans. It shows how, behind myths, symbols, science and astrology, there lies a single movement: that of life recognising itself in the form of the seeker. We will see that the quest for happiness, so universal, is often only a mask for the quest for truth, and that suffering arises from the illusory feeling of being separated from what we already are.

The teachings of Western masters that we will discuss throughout these pages remind us that truth is not conquered: it is revealed. It is not found at the end of an effort, but in the relaxation of the gaze that ceases to seek. For suffering is not a sign of a lack to be filled, but a reminder of a confusion to be dissolved.

The aim of this book is therefore not to unravel the mystery, but to recognise it as what we are. It offers a journey—not linear, but circular—through the languages of the psyche, synchronicity, myth, science and the

heavens. Each of these reveals the same thread: Consciousness contemplating itself through the human quest.

For there is no world to understand, no divine to attain, no sky to interpret: there is only what manifests itself — and that is already Consciousness, whole, silent, indefinable, always there.

Part One: Consciousness and the Psyche

What I am is Consciousness

The abandonment of the illusion of separation between what I am and Consciousness.

According to the teachings of spiritual masters of non-duality — such as Ramana Maharshi, Jean Klein, Francis Lucille, Rupert Spira, and Eckhart Tolle — what I am is not a conscious individual, but Consciousness itself, manifesting in the form of this body-mind and the world around it. The fundamental illusion, they say, arises from the belief that there is an "I" separate from Consciousness, an observer separate from the perceived. When this belief is released, it becomes clear that there have never been two realities: Consciousness and what appears in it are one. The perceiver, the perceived, and the very act of perceiving are three aspects of a single silent movement of Presence. This is not an experience to be attained, but the recognition of what is already there, veiled by the habit of thinking oneself separate. Nothing therefore needs to be sought or attained: it is enough to cease identifying with the persona for the timeless evidence of being Consciousness itself to be revealed, experiencing itself through this face, this breath, this life.

The "I" is only a localised perception of Presence.

The "I" is only a localised perception of Presence, a momentary form that Consciousness adopts in order to perceive itself from a particular point of view. It has no

existence of its own: it arises like a thought, a movement in the silent vastness of what we are. It is a natural focus of Consciousness, similar to a ray of light concentrated without ever detaching itself from the sun. When this localisation believes itself to be autonomous, the illusion of individuality, separation and personal control arises. But in reality, the "I" does not think, act or decide: it is thought, acted and experienced by Consciousness itself. As soon as this obvious fact is felt, the "I" becomes transparent again, a simple instrument of expression at the service of Life. It is not the disappearance of the person, but the end of the belief that they are the centre of experience. Then there remains Presence, unlimited, silent, effortlessly embracing everything that appears in it.

The masters of recognition (Jean Klein, Francis Lucille, Eckhart Tolle, Rupert Spira, Ramana Maharshi).

The masters of recognition, such as Ramana Maharshi, Jean Klein, Francis Lucille, Rupert Spira and Eckhart Tolle, have each expressed in their own way the same obvious truth: there is no conscious individual, only Consciousness aware of itself through a passing form. Ramana Maharshi tirelessly brought all inquiry back to the question "Who am I?", not to obtain a conceptual answer, but to dissolve the seeker in the pure presence of Being. Jean Klein spoke of an "effortless turning" towards the source of the gaze, where subject and object vanish into the original silence. Francis Lucille evokes this "taste of being," the intimate flavour of Consciousness when it recognises itself before any thought. Rupert Spira

describes Consciousness as "that unalterable background in which perceptions, thoughts and sensations appear and disappear without ever affecting it." As for Eckhart Tolle, he has revealed to millions of people the evidence of the "now", that still space where the mind ceases to project the past and future. All converge on this direct recognition that peace is not found outside oneself, for it is the very nature of who we are. None of these masters teaches a method: they all point to the same simplicity—to stop thinking of oneself as the seeker and to see that Consciousness has never been lost.

Being at one with oneself, not to rediscover Consciousness, but to stop thinking of oneself as anything other than it.

Being at peace with oneself does not mean seeking to rediscover Consciousness, for no one can rediscover what they have never lost; it simply means ceasing to think of oneself as anything other than that. As long as we believe ourselves to be separate individuals, limited by our history and conditioning, life seems conflictual, fragmented between what is and what we would like it to be. Being at peace with oneself means welcoming without judgement whatever arises—thoughts, emotions, sensations—recognising that none of this is 'me', but rather the living expression of the one Consciousness. In this recognition, effort ceases, resistance dissolves, and we discover that peace does not depend on circumstances, but on the end of identification.

The mystery is not what escapes us, but what we are even before we think.

The mystery is not what escapes us, but what we are even before we think. Before any idea, any perception, any memory, there is this silent, formless presence that no one can observe because it is the observer itself. Ramana Maharshi referred to it as the Self — not an object to be attained, but the unique reality from which all thought arises and to which all thought returns. Jean Klein said that "silence is not the absence of sound, but the peace from which sound arises," reminding us that this mystery is not revealed through effort, but through the cessation of wanting to know. Rupert Spira speaks of this same truth in modern terms: "Consciousness is the motionless screen on which experiences unfold; it cannot be known as an object, for it is that which knows. " Thus, mystery is not a barrier to be overcome, but the very texture of the moment, the timeless background that embraces the world and the mind without ever being reduced to them. When we stop trying to understand this mystery, it becomes clear that there is nothing to discover—only to recognise what we already are: Consciousness contemplating itself through the infinity of forms.

The psyche as a place of resonance for Consciousness

The psyche as the plane of manifestation: thoughts, emotions, impulses, memories.

The psyche is the very plane of inner manifestation, the place where Consciousness differentiates itself into thoughts, emotions, impulses and memories. It is not separate from Consciousness, but its animated reflection, its field of expression through the human form. Thoughts arise like waves on the surface of a tranquil lake, emotions like deeper currents, and memories like sediments preserving traces of past experiences. Rupert Spira compares Consciousness to the motionless screen of a cinema on which the film of the psyche unfolds: the images—thoughts, emotions, sensations—change without ever affecting the screen itself¹. Thus, Consciousness remains unchanged, whether it manifests as peace or torment. The psyche is therefore not an obstacle to Consciousness, but its theatre: the place where the invisible becomes visible, where the infinite is experienced in finitude. When this movement is seen for what it is—a play of forms in the clarity of Presence—it loses its power to imprison and becomes a living expression of the mystery of being.

¹ Rupert Spira frequently uses this analogy in his teachings and writings, notably in *Being Aware of Being Aware* and *The Transparency of Things*.

These forms are not obstacles to Presence, but its expressions.

These forms, which are thoughts, emotions and sensations, are not obstacles to Presence, but its moving expressions. Nothing that appears in us opposes Consciousness: everything proceeds from it. Even fear, anger or sadness are only passing modulations of the same silent reality. As Betty Quirion reminds us in *La fraîcheur de l'instant* (The Freshness of the Moment), we need only fully accept what is there, without judging it or seeking to change it, for the tension to dissolve of its own accord in the clarity of conscious awareness. To want to reject an emotion is to deny Consciousness one of its forms. When we surrender to what is, we discover that everything is already embraced by Presence. The waves of experience are not separate from the ocean that carries them: they are its living, free and fleeting form.

The role of attention: not to achieve, but to let appear.

The role of attention is not to achieve a particular state, but to let what is already there appear. As long as attention is directed towards a goal — understanding, controlling, liberating oneself — it remains the instrument of an "I" that maintains itself through seeking. When this tension is released, attention regains its true nature: openness without direction, pure availability. Jiddu Krishnamurti reminded us that "true attention does not choose", that it is neither concentration nor effort, but perception without a centre, where what is observed reveals itself in its nakedness with . In this clarity without intention, thoughts

and emotions lose their density, because there is no one left to possess them. Betty Quirion, in *La fraîcheur de l'instant* (*The Freshness of the Moment*), expresses the same obvious truth: when we simply remain present to what is happening, without seeking to understand or intervene, life regulates itself in the gentleness of conscious awareness. Attention then becomes what it has always been: Consciousness turning towards itself. It does not discover Presence—it is Presence recognising itself. As Jean Klein taught, "true attention does nothing; it simply allows reality to reveal itself". In this silent surrender, there is no longer a seeker, no longer an object of seeking—only the quiet radiance of what is.

Being in harmony with oneself makes one more transparent to Presence.

Being in harmony with oneself means ceasing to be internally divided between what is experienced and what one believes one should experience. As long as one resists an emotion, judges it or seeks to correct it, consciousness contracts around it and transforms it into an object, as if it could be separated from what observes it. But when we simply allow ourselves to be carried along by what is, without wanting to hold on to or reject it, the experience becomes fluid, transparent and alive again. This letting go is not indifference: it is a confident surrender to reality as it presents itself.

Ramana Maharshi spoke of a necessary *seriousness* in this regard, but not the tense seriousness of spiritual effort — rather, an absolute sincerity towards oneself, a peaceful

vigilance turned towards the truth. This seriousness is not tension, but an inner fidelity: one that no longer flees from the moment. "If you are sincerely willing to see what is," he said, "Grace does the rest." Being in tune with oneself therefore requires this radical honesty: no more delusions, no more cheating with what appears, even when it is disturbing.

Francis Lucille emphasises in the same vein that "true peace is not achieved through control, but through transparency to what is". Being transparent to Presence means recognising that every experience — pleasant or painful — is only a modulation of Consciousness, and that there has never been anything outside of who we are. Rupert Spira, extending this vision, speaks of "loving availability": an unconditional acceptance where we cease to defend ourselves against life. In this sincere openness, Presence reveals itself effortlessly, like a light that has never ceased to shine.

Thus, being at peace with oneself is not a practice, but a return to simplicity. Nothing to change, nothing to improve: just being there, in the silent seriousness of the heart, where all division ceases. Then the "I" naturally dissolves into the clarity of what it has always been — peaceful, limitless Consciousness, recognising itself through its own transparency.

The quest for security is an illusion born of the belief in separation, the root of human suffering according to Siddhartha Gautama.

The quest for security arises from the belief in separation, the root of all suffering, as taught by Siddhartha Gautama. As long as we perceive ourselves as isolated beings, separate from the world, we live in fear of losing what we believe we possess and in desire for what we believe we lack. This search for stability is endless because it is based on an illusion: that of a fragile "self" that must defend itself against life. Gautama showed that suffering (*dukkha*) does not come from external circumstances, but from attachment to an ephemeral identity and a refusal to accept the natural flow of impermanence.

Krishnamurti, in the same vein, asserted that "where there is psychological security, there is stagnation and fear," emphasising that the quest for inner security is only a subtle form of escape. For him, true freedom begins when the mind gives up seeking refuge — neither in beliefs, nor in experiences, nor in knowledge. To see this escape, he said, is already the end of the escape. Lucid attention dissolves the need for security, because it reveals that there has never been any danger in the present, only the thought of danger.

Eckhart Tolle extends this insight in a more contemporary form: he shows that fear always arises from identification with psychological time — that movement of thought that projects itself into an uncertain future. When attention is brought back to the present moment, the "self" that seeks

to protect itself through disappears, and with it, fear. The security we thought we had to build then reveals itself as a natural quality of Being, a peace that does not depend on any conditions.

Thus, any quest for security is a symptom of forgetfulness: forgetfulness of our indestructible nature. Fear dissolves not by accumulating guarantees, but by seeing that there has never been any separation between the one who fears and life itself. What we seek to preserve—this sense of existence—has never been threatened, for it is Consciousness itself, immobile and ageless, through which everything passes and everything remains.

In the psyche, there are areas of direct resonance with the original unity.

Within the psyche, there are areas of direct resonance with the original unity, like silent openings where Consciousness recognises itself through its own manifestation. These areas are not physical places or measurable structures, but spaces of inner transparency, where the apparent separation between subject and object disappears. They often reveal themselves in moments of wonder, deep peace, gratuitous love or contemplation — moments when thought stops and only the presence of being remains.

Rupert Spira refers to these moments as "open windows in the film of perception", where Consciousness ceases to identify with a particular image and recognises itself as the immutable screen on which all appears. Jean Klein, for his

part, spoke of a "natural return to silence": when the mind calms down, what remains is not emptiness, but a living fullness. It is these intervals of non-thinking that reveal the flavour of unity — not as an extraordinary experience, but as our original state, always present beneath the turmoil of the psyche.

Long before them, Meister Eckhart described this experience as a "spark of the soul" where God contemplates himself, and Plotinus spoke of the soul which, "turning back to its source", finds itself illuminated by the presence of the One. These insights converge towards the same recognition: within the human psyche itself, there are passages through which the Infinite is tasted in the finite, openings where Consciousness experiences itself in its own light.

These areas of resonance are not to be sought or provoked. They open of their own accord when the mind ceases to demand experience, when attention becomes pure availability. Through their simplicity and obviousness, they remind us that Presence has never left humanity: it is reflected there at every moment, waiting only to be recognised as what we are before any history, before any name.

These doors are the twelve blissful states (wonder, purity, harmony, etc.), described in *The Twelve States of Bliss Witnessing Universal Consciousness*.

These doors are the twelve blissful states: twelve fundamental tones of Being, twelve reflections of

universal Consciousness within the human psyche. They are not virtues to be acquired or emotions to be felt, but states of natural resonance when the illusion of separation fades away. Each of them manifests a particular mode of presence in reality: the wonder of Aries, the sensuality of Taurus, the cheerfulness of Gemini, the fullness of Cancer, the splendour of Leo, the purity of Virgo, the harmony of Libra, the deliverance of Scorpio, the joy of Sagittarius, the wisdom of Capricorn, the freedom of Aquarius and the ecstasy of Pisces. Together, they form the vibratory fabric of the zodiac, like so many nuances of the original bliss of Consciousness.

In *The Twelve States of Bliss*, I showed that these luminous qualities do not depend on any astrological belief: they precede any system. The zodiac, far from being a map of influence, is the symbolic mandala of the universal psyche—the cosmic translation of what Consciousness experiences when it manifests itself in human form. Each sign corresponds to a way for Presence to play with itself: Aries invites the joy of the new moment, Virgo the clarity of discernment, Scorpio the depth of letting go, and so on. These twelve joys are the inner doors back to the Self, not because they lead back to another dimension, but because they remind us of what has never been lost. What spiritual traditions have called "the fall" — the loss of original harmony — is only a veil placed over these natural resonances of Consciousness. They remain within us, intact, even when the mind is caught up in the turmoil of duality. To recognise the " " is not to rise above the human condition, but to fully inhabit the experience in its

transparency, until we feel, through every emotion, every glance, the quiet joy of existence.

Thus, the twelve signs of the zodiac can be seen as the twelve symbolic mirrors of these blessings — not forces that influence us, but archetypal resonances where Consciousness contemplates itself in the diversity of its expressions. Each astrological chart then becomes a unique score of universal bliss: an invitation to recognise, through the language of symbols, the indivisible beauty of what we already are.

They are in synchronicity with the constellations: not as influences, but as vibrations that bear witness to manifested Consciousness.

They are in synchronicity with the constellations: not as influences from the sky, but as vibrations that bear witness to manifested Consciousness. The universe does not act upon us, it resonates with who we are. The stars do not project any mysterious force: they express, in the language of form and movement, the same reality that the psyche expresses internally in the form of thoughts, emotions or impulses. There is no causal link between the sky and human beings, but a simultaneity of meaning, a living correspondence between two expressions of one and the same Presence.

This vision is in line with what Carl Gustav Jung called synchronicity: a principle of meaningful connections where the interior and the exterior are no longer two, but two faces of the same underlying order. Jung wrote that

the universe and the psyche "rest on a common substratum", which he called *unus mundus*, the one world. Johannes Kepler, as early as the 17th century, already sensed this non-causal harmony: for him, the music of the spheres did not produce effects, but revealed the divine order inscribed in both the cosmos and the human soul.

More recently, physicist David Bohm developed the notion of *implicate order*, suggesting that all visible phenomena arise from an invisible field of unity, where matter and consciousness are inseparable. This field is both cosmic and psychic, external and internal: it is the very fabric of non-dual Reality. What we call "astrology" would then be nothing more than a symbolic reading of this implied order, a language allowing Consciousness to recognise itself through celestial form.

Thus, the constellations govern nothing: they bear witness. They do not dictate, they reveal. They are the visible imprints of the same silent intelligence that animates the psyche and the cycles of life. When contemplating the sky, human beings are not observing something else: they are contemplating the very movement of Consciousness through space and time, discovering themselves as the place where this resonance becomes aware of itself.

Part Two: Synchronicity, Myth and Archetype

Synchronicity: the simultaneity of meaning

Synchronicity is the simultaneous manifestation of Consciousness in two forms: psychic and phenomenal.

What we call a "meaningful coincidence" is, in reality, only the recognition of the same movement unfolding both internally and externally. There are not two events responding to each other—a thought here, a fact there—but a single Consciousness manifesting itself in two modes: one subtle, internal; the other dense, external. Meaning is not added by human interpretation: it is inherent in the very simultaneity of the experience.

Carl Gustav Jung, who was the first to formulate the concept of synchronicity, spoke of a *principle of acausal connections*, that is, phenomena united not by cause and effect, but by the shared meaning they express. Together with physicist Wolfgang Pauli, he postulated the existence of an underlying structure—an *order of totality*—in which psyche and matter are two aspects of the same reality. According to Jung, this order reveals itself precisely in moments of meaningful coincidence, when the external world seems to mirror the inner form of individual consciousness.

Physicist David Bohm later joined this vision through his notion of *implicate order*, according to which everything that appears—thought or matter, event or symbol—emerges from an invisible unitary field. From this

perspective, synchronicity does not connect two worlds: it reveals that there is only one, reflecting itself in its own transparency. Marie-Louise von Franz, a close collaborator of Jung, added that these synchronic phenomena occur when the ego relaxes, when the psyche becomes permeable again to the totality from which it proceeds.

Understood in this way, synchronicity ceases to be a 'mysterious' phenomenon and becomes a natural occurrence: Consciousness contemplates itself simultaneously in the form of an inner experience and an outer event. It speaks to itself through the symbols it deploys in the world. What we call "meaningful coincidence" is therefore the fleeting recognition of the unity of reality, a moment when Presence allows itself to be glimpsed through the very fabric of existence.

What Jung called "meaningful coincidence" becomes, in non-duality, self-resonance of Consciousness.

What Jung called "meaningful coincidence" becomes, in non-duality, self-resonance of Consciousness. Where Jung still perceived synchronicity as the mysterious encounter between an inner psychic state and an outer event united by a common meaning, the non-dual vision recognises a single vibration manifesting itself in two apparent aspects. It is no longer a correspondence between two distinct realities, but the spontaneous expression of one and the same Reality recognising itself in the play of its forms.

From a Jungian perspective, the emphasis remains on the meaningful link between two planes—that of the psyche and that of the world—as if synchronicity served as a bridge between them. In the non-dual vision, this bridge disappears: there were never two shores to connect. The inner experience and the outer event are not mirrors reflecting each other, but one and the same reflection, a single modulation of an undifferentiated field of Presence. What the mind perceives as two realities—one subjective, the other objective—is only the apparent duality created by the gaze that believes itself to be separate.

Thus, the symbol, the event and the emotion attached to it are not connected by an invisible thread: they are the same beating of Consciousness perceiving itself in different forms, like the sea contemplating itself in the sparkle of a wave. David Bohm evoked this unity with his image of *the implicate order*, where everything that exists is already contained in everything else, unfolding and refolding in the same breath. Similarly, Rupert Spira reminds us that every perception is Consciousness aware of itself, and Francis Lucille emphasises that what we call an 'event' is merely a modulation of the silence of being.

Synchronicity therefore ceases to be a phenomenon connecting the inner and the outer; it reveals that there has never been an inner or an outer. What we interpret as a sign, a meaningful coincidence or a response from the world's un s nothing other than Consciousness playing with its own transparency. Meaning is not communicated from one plane to another: it is intrinsic to Unity. What manifests itself does not need to be interpreted in order to

be understood — it is already, in itself, the recognition of Presence enjoying itself through the flow of appearances.

The naming of the planets: an example of collective synchronicity

The history of the names given to the planets beyond the septenary offers a striking example of collective synchronicity. Modern astronomers, although unfamiliar with astrological symbolism, chose names for Uranus, Neptune and Pluto whose resonance perfectly matches the archetypes they embody in the human psyche. Uranus, discovered in the era of revolutions and the Enlightenment, embodies the spirit of independence, liberation and innovation; Neptune, discovered in the century of romanticism and mysticism, reflects the dissolution of boundaries, the rise of compassion and the dream of unity; Pluto, finally, revealed in the era of psychoanalysis and nuclear upheaval, symbolises the plunge into the unconscious, symbolic death and inner transformation. As Dane Rudhyar wrote, "astronomical discoveries are the outer revelations of processes of consciousness maturing within humanity". In other words, the collective consciousness, through the hands of astronomers, names itself at the moment it becomes capable of perceiving itself in a new form.

The correspondences between mythological symbolism and historical context go beyond any rational coincidence. Uranus, god of the starry sky, was named at the moment when man began to think of himself as free from all divine authority; Neptune, god of the seas, appeared when humanity rediscovered the oceans of its unconscious and mystical sensibility; Pluto, master of the underworld, manifested himself as humanity explored its shadow zones

and the hidden powers of matter. As Richard Tarnas points out in *Cosmos and Psyche*, these resonances are not causalities, but simultaneous expressions of the same archetypal field: universal consciousness manifests itself in several aspects—cosmic, psychic, and historical—in a single act of self-revelation.

Thus, naming becomes an unconscious act of recognition of the collective Consciousness. It is not the astronomer who names: it is Consciousness that names itself through him. Behind the apparent human decision, a larger movement is at work: that of Presence revealing itself in the language of the world. Each mythological name given to a planet is not an arbitrary choice, but the trace of a universal memory, the reminiscence of an archetype already alive in the psyche. As Rudhyar writes, "man discovers outside what he has always sensed inside".

The example of the naming of the planets illustrates an archetypal synchronicity: on the astronomical level, a new star becomes visible to human consciousness; on the mythical level, an ancient name resurfaces from the collective memory; and on the psychic level, this same discovery awakens the corresponding archetype in the psyche of humanity. These three levels are not linked by a cause-and-effect relationship, but by a unity of meaning: they vibrate together in a single field of Presence. The universe, myth and psyche do not respond to each other—they reflect each other in the moment of recognition.

As Rupert Spira would say, "Consciousness perceives itself through the form of its own unfolding." From this

perspective, the world is not the backdrop for linear evolution: it is the mirror in which Consciousness learns to recognise itself. The history of astronomical discoveries then becomes a sacred narrative of the living memory of manifested Consciousness, a silent liturgy in which each newly named planet marks a stage in humanity's awakening to its own infinite nature.

Birth of mythology

Mythology as the first language of Consciousness telling its own story

Mythology can be understood as the first language of Consciousness telling its own story. Before rational thought separated the world into subject and object, myth spontaneously expressed a unified perception of existence. Through stories of gods, heroes and forces of nature, Consciousness gave symbolic form to its own inner movements. Each deity and each epic translated a dimension of both human and cosmic experience, without distinction between the external and the internal. As Mircea Eliade wrote, myth 'tells how reality came into being', for it is the very expression of Creation re-enacted in human consciousness. For Joseph Campbell, these stories are "maps of the inner journey," where Consciousness explores itself in the form of heroic adventure. Thus, mythology is not an invention of ancient peoples, but the living memory of Consciousness recognising itself through form and narrative. It was the first collective mirror of the manifested Being, a poetic language in which the world, the soul and the divine still spoke with one voice.

The gods: universal psychic forces perceived as external

The gods of ancient mythologies represent universal psychic forces that humanity, still immersed in dual consciousness, perceived as external to itself. Each deity

embodied an inner power—desire, wisdom, war, love, death, creation—projected onto the sky to give it a visible form and a story. These divine figures were mirrors of the collective psyche, symbolic expressions of Consciousness manifested in its multiplicity. C.G. Jung saw them as archetypes of the collective unconscious: primordial forms of experience that precede thought and silently determine it. Plotinus, before him, had already asserted that the gods are not beyond the world, but within its very fabric, like the multiple facets of the same light. Closer to home, James Hillman reminds us that "the gods are not dead, they have only changed their location": they now live in our desires, our images, our emotions. By worshipping them, the ancients unknowingly honoured aspects of themselves, inner dynamics that thought had not yet separated from the world. Thus, the gods are not beings distinct from man, but archetypes of his own psyche — the faces of the sacred through which Consciousness reveals itself in the guise of myth.

Myth: humanity's first form of projective psychology

Myth was humanity's first form of projective psychology. Before reflective consciousness distinguished itself from what it perceived, human beings spontaneously projected their inner forces onto the world, transforming nature and the cosmos into a living theatre of their own psyche's self-. Emotions, instincts, virtues and fears took shape in the form of gods and heroes, allowing the community to contemplate, honour and sometimes appease the unconscious powers that inhabited it. Jung said that myth is the first expression of the collective unconscious: "a

natural attempt by the psyche to know itself through living images". Gaston Bachelard, in his poetic meditations on the elements, shows that fire, water, air and earth are much more than physical realities: they are the matrices of our imagination, the symbolic mirrors of our soul. Thus, myth connects matter to spirit, element to emotion, nature to dream. In this sense, mythology was humanity's first psychic mirror, a way of exploring the inner structure of the soul without yet naming it. What modern psychology would later call "archetypes" was already present in the founding narratives: the language of symbols offered Consciousness a means of expression before the advent of analytical thinking.

Mythology as the intuitive memory of manifested Consciousness

Mythology is the intuitive memory of manifested Consciousness. Before reason fragmented reality, humanity spontaneously perceived the unity between the visible and the invisible, between the forces of nature and those of the soul. Mythical narratives have preserved traces of this unified vision: they recount, in the form of images and symbols, the eternal movements of *Voici la correction fluide et naturelle* :

Consciousness through creation. Each myth is an imprint of the original memory, a poetic attempt to express what thought cannot conceive. Henry Corbin spoke of the *mundus imaginalis*, that "intermediate world" where spiritual realities reveal themselves without being reduced to matter. It is in this imaginal world that mythology finds its natural place: a space of resonance between

Consciousness and its own manifestation, where the symbol is both vision and presence. There, Consciousness remembers itself in images, stories and archetypes. It contemplates itself in the beauty of its forms and, through them, rediscovers the flavour of unity, seemingly lost but never abolished. Thus, mythology does not describe the past: it bears witness to the persistence of an intuitive knowledge of Being, prior to any separation between the divine, the human and the cosmos. It remains, in the human psyche, the secret language through which Consciousness continues to tell its story to itself, through dreams and symbolisation.

Mythology, Archetypes and the Psyche

Parallels between ancient gods and the structures of the unconscious

The ancient gods find their modern equivalent in the structures of the unconscious described by Jung, Hillman and, earlier, Freud. What the ancients perceived as external divine powers, analytical psychology has recognised as internal, autonomous forces acting from the depths of the psyche. Jung showed that mythological figures corresponded to *universal archetypes*, that is, primordial forms of human experience that structure consciousness and its symbols. He said that "the gods have become diseases," meaning that inner powers, when no longer recognised as sacred, manifest themselves in the form of disorders, passions, or crises. Hillman, extending this vision, spoke of a *psychology of the gods* and urged us not to reduce myths to metaphors, but to recognise in each mythical figure a living dimension of the soul. For him, the psyche speaks the language of myth, and it is by forgetting this original language that man cuts himself off from his inner meaning. Freud already glimpsed this inner theatre when he read the great tensions of the human unconscious in Oedipus, Narcissus and Electra. Where he saw repressed drives, Jung and Hillman perceived archetypes: symbolic presences of Consciousness through the masks of the psyche. Thus, mythology and psychology are not opposed: they describe the same territory in two different languages. Where myth narrates, psychology interprets; but in both cases, it is Consciousness revealing itself through the metamorphoses of the soul.

Archetypes as collective reflections of the forces of Consciousness

Archetypes are the collective reflections of the forces of Consciousness, the universal imprints through which humanity perceives the great dynamics of Being. They are not fixed entities or abstract ideas, but living movements of Consciousness taking shape in the collective psyche. Each archetype expresses a fundamental facet of human experience—love, power, creation, death, transformation—which myths have personified in the form of gods and heroes. For Jung, the archetype is not an image but an *organising power*, an energetic core around which symbols and behaviours crystallise. Hillman speaks of 'archetypal images': not mental representations, but living presences of the soul, windows open onto the inner divine.

In the non-dual vision, these archetypes do not come from an unconscious separate from the world: they emanate from the same Presence reflecting itself in the field of human consciousness. What Jung described as the "collective unconscious" could today be conceived, with Rupert Spira or Francis Lucille, as Consciousness itself becoming aware of its own forms. Archetypal forces, therefore, are not buried structures but waves of Presence, recurring expressions of Consciousness experiencing itself in multiplicity. Plotinus already spoke of them as "intelligible forms" emanating from the One, where each archetypal figure is but a facet of the radiance of the same source. Thus, what we call "archetypes" are only the multiple vibrations of a single Consciousness

contemplating itself through the diversity of its expressions.

Astrology as a junction between myth and psyche: gods become planets

Astrology presents itself as the natural junction between myth and psyche: the gods have become planets. What the ancients honoured in the form of external deities has found, in astrological language, a symbolic expression inscribed in the sky. Mars, Venus, Jupiter and Saturn are no longer perceived as gods to be appeased, but as living archetypes of our inner forces, reflected in the movement of the stars. Dane Rudhyar, a leading figure in humanistic astrology, already asserted that "planets are not causes, but symbols". For him, the sky is a living mandala, a cosmic mirror of the processes of inner transformation. Richard Tarnas, in *Cosmos and Psyche*, extended this vision by showing that the correspondences between planetary cycles and periods of human history are not random, but part of a *participatory intelligence of the cosmos*.

From a non-dual perspective, this correspondence is not a bridge between two realities—the sky and the psyche—but the revelation that there is only one. The outer universe and the inner world do not reflect each other: they are two sides of the same Presence. The sky then becomes the visible memory of myth, and the psyche its intimate space of actualisation. The planets do not govern our lives: through their symbolism, they remind us of the constant presence of the gods at the heart of human experience. Astrology thus becomes a poetic reading of Consciousness

contemplating itself in the movement of the world, an art of recognising in the stars not an influence, but the very dance of Being discovering itself through us.

The invisible gods and the memory of Consciousness

The mystery of Uranus, Poseidon and Hades: names known before the discovery of the planets.

The mystery of Ouranos, Poseidon and Hades lies in the fact that their names were already present in Greek mythology long before the astronomical discovery of the planets that now bear these names. How can we explain that humanity, in its most ancient stories, named celestial powers that correspond so exactly to the planets discovered centuries later? Ouranos, the primordial sky; Poseidon, master of the deep seas; Hades, ruler of the underworld: three mythical figures who embody with astonishing accuracy the astrological archetypes of Uranus, Neptune and Pluto. These correspondences are not coincidental, but part of a universal memory of Consciousness, where everything is already inscribed before it is even perceived.

Carl Gustav Jung noted that certain discoveries appear precisely when the corresponding archetype is activated in the collective psyche: the outside world then becomes a mirror of what is awakening within. What science calls chance is, in reality, nothing more than a moment of resonance between the psyche and the cosmos, a simultaneous recognition of the same vibration. Marie-Louise von Franz, following on from Jung, saw in great human inventions and discoveries the manifestation of an archetype seeking to become conscious through matter. Dane Rudhyar, for his part, asserted that planets are only

discovered when humanity is ready to integrate their message: Uranus during revolutions, Neptune at the height of Romanticism, Pluto at the dawn of psychoanalysis and collective upheavals. The cosmos and the psyche advance at the same pace, for they are but two aspects of a single movement of Consciousness. As Plotinus already sensed, the stars are not physical objects detached from the divine, but "visible gods," reflections of cosmic intelligence. The discovery of a planet is not an addition to human knowledge, but an epiphany of Presence revealing itself in a new form.

Hypothesis of an archetypal memory of collective Consciousness

The hypothesis of an archetypal memory of collective consciousness suggests that everything that manifests itself in time is already present, in seed form, in the timeless fabric of consciousness. Myths, symbols and discoveries do not arise by chance, but as reminiscences of an immemorial knowledge that the human psyche rediscovers over the ages. This memory is neither individual nor biological: it belongs to Consciousness itself, which preserves within itself all the potentialities of what will one day be perceived.

Biologist Rupert Sheldrake proposed the theory of "morphic resonance," according to which every form, every thought, every act leaves an imprint in a collective field that influences subsequent forms. What science perceives here as the memory of nature, non-duality recognises as the living memory of Consciousness. David

Bohm, a quantum physicist close to Krishnamurti, spoke of an "implicate order," an invisible plane in which everything that will manifest is already contained. This implicit world is not behind the visible: it constantly generates it. Time is only a mode of unveiling. Thus, when Consciousness unfolds in the human psyche, it gradually remembers itself through images, symbols and discoveries. The ancients, still in direct resonance with this archetypal field, intuitively named what science would rediscover millennia later. What we call "history" may be nothing more than the slow actualisation of an eternal knowledge already present in the silent totality of Being.

The more science advances, the more the mystery deepens

The more science advances, the more the mystery deepens. Each discovery, far from closing one question, opens ten more, as if the universe recedes as we try to grasp it. The laws we believe we are establishing only scratch the surface of reality, revealing an order of infinite complexity and subtlety. Quantum physics itself, by dissolving the boundary between observer and observed, brings consciousness back to the heart of the mystery it seeks to understand.

David Bohm showed that matter is not separate from consciousness: it is the very movement of the whole ity manifesting itself. The world is no longer a collection of objects, but a flow of intelligence in dialogue with itself. Eugene Wigner, another pioneer of quantum physics, asserted that without consciousness, "the physical world

would remain an abstraction". And Krishnamurti, in his long dialogue with Bohm, said that "the observer is the observed": any attempt to observe reality without including consciousness is doomed to illusion. Thus, modern science, in seeking to explain the world, rediscovers without saying so the immemorial truth of non-duality: there are not two realities, but a single Consciousness that observes itself through the interplay of matter and spirit. The mystery does not grow because it hides, but because it reveals itself—and each step towards knowledge reminds us that the ultimate source of all knowledge remains silent and formless.

What we discover, we already knew, but in a different way

What we discover, we already knew, but differently. Every discovery is merely a recognition in a new form of what Consciousness has always contained. What we call progress is not an advance into the unknown, but a translation of timeless knowledge into the language of time. When a scientific truth, a spiritual intuition or a work of genius emerges, it is not a creation *ex nihilo*, but the reappearance, through a human mind, of knowledge already present in the universal field of Consciousness.

Plato had already expressed this in the doctrine of *reminiscence*: to know is to remember. What Greek philosophy called *anamnesis*, spiritual traditions call *awakening*—the recognition of what has always been there. Francis Lucille says that "discovery is an act of humility: Consciousness rediscovers itself in the form of a being who bows before it." And Rupert Spira adds that "all

authentic knowledge is a return to the simplicity of being". Thus, when science believes it is inventing, or the artist believes he is creating, Consciousness simply remembers itself in a new form. Nothing is added to the whole: everything is revealed in it. What we call "new" is only the changing face of the eternal. True knowledge is not about accumulating, but remembering; not explaining, but recognising.

The architectures of mystery

Since the dawn of time, human beings have sought to give form to the invisible. Where words were not enough, they raised stones to the sky, dug caves, erected temples, and traced lines in the desert that were visible from the clouds. Everywhere, Consciousness, under the human face, attempted to recognise itself in matter.

These ancient architectures, whether pyramids, cathedrals, ziggurats, megalithic circles or sacred cities, bear witness to a universal impulse towards totality. They reveal less a quest for power than a search for resonance with the cosmos. These places were not only built for the gods, but to remind humans of what they are: a living bridge between heaven and earth, between the visible and the invisible.

From a non-dual perspective, these buildings are not vestiges of lost knowledge, but movements of Consciousness manifesting themselves through stone. They do not 'represent' the sacred, they make it tangible. The alignment of the pyramids with the stars, the symmetry of Greek temples, the light passing through Gothic rose windows do not reflect calculation, but an intuition of unity. Where the modern mind sees engineering, the ancients experienced resonance: every shape, every measurement, every orientation was part of a silent song between Earth and Sky.

Mircea Eliade spoke of the temple as the centre of the world, a point of intersection where dimensions meet . In

the non-dual vision, this "centre" is not a geographical location, but an inner presence. What the builders placed at the heart of the sanctuary — statue, altar, sunlight — symbolised the very clarity of Consciousness. Entering the temple meant moving towards oneself, towards that motionless silence from which everything emanates.

The pyramids of Egypt, the Inca temples and the Celtic dolmens were all experiences of verticality: the axis of the world erected in stone. Don Juan told Castaneda that the pyramids of South America concentrated the energy of the world to open perception. In a non-dualistic approach, we could say that they were mirrors of Presence, places where the density of the world dissolved into the intensity of being. These monuments do not look to the past, but inward: they point to the same silent space where Consciousness contemplates itself.

Each civilisation expressed this unity in its own way. The Greeks, through the harmony of proportions — a reflection of *the cosmos*, the living order of Consciousness. The Egyptians, through monumentality and solar orientation—light as a symbol of Reality. Medieval builders, through the verticality of cathedrals—stone rising to let in light. The Incas and Mayans, through their celestial architecture—the sky inscribed in the earth. Everywhere, the same equation: form reveals what transcends it.

Christopher Alexander, a modern architect, said that true beauty arises when form becomes transparent to the whole. What ancient traditions experienced as sacred, he

described as "the expression of the whole through the part". This, once again, is non-duality: the stone is not separate from the light that touches it, any more than humans are separate from the world they contemplate.

In this light, sacred architecture is not an object of worship, but a mirror of recognition. It reflects the same silent Presence that animates the stars, rivers and thoughts. To contemplate it is to bow down before oneself, in a greater form. Every temple, every pyramid, every megalith reminds the human psyche of what the mind forgets: there is nothing outside of Consciousness.

These places have remained standing because they still vibrate. They resonate with the memory of the sacred, not as a belief, but as a frequency of being. They speak to us, not of the past, but of Presence. When we walk into a cathedral or an ancient site, we are not visiting a ruin: we are entering a field of resonance where Consciousness remembers itself.

Thus, the architectures of mystery are not testimonies to a vanished golden age, but eternal gestures of Consciousness erecting itself in matter. They remind us that all human construction — when born of beauty, rightness and silence — participates in the same movement: making the invisible visible, manifesting the formless through form.

And in this gesture, the builder and the stone become one. It is no longer man who builds the temple—it is Consciousness building itself, under the guise of humanity.

From stone to light

The unity sought in matter becomes the unity sensed in thought

Consciousness has always looked at itself through its forms. In the past, it contemplated itself in stone, in lines and in light. Today, it contemplates itself in formulas, in equations, in the gaze of the researcher who questions matter.

The gesture has not changed: only the language has evolved. Where the builder erected cathedrals to reveal the Presence, the scientist erects hypotheses to approach the same mystery. In both cases, the aspiration is the same: to make the invisible visible, to understand the unity behind diversity.

Modern science, like ancient temples, is born of the same premonition: there is an order, a meaning, a profound coherence. Stone archetypes become equations of light, but Consciousness remains the same, seeking itself in new guises.

Mircea Eliade saw sacred architecture as points of emergence of the sacred: places where the invisible dimension became tangible. Science, in turn, discovers in the fabric of the universe a field of unity, a non-separability that the ancients had already sensed under other names.

The mystic and the physicist, the builder and the researcher, look in different directions, but perceive the

same horiz : the world is not separate from what perceives it.

Thus begins a new chapter in the human quest. After engraving the memory of unity in stone, human beings begin to sense it in matter itself. It is no longer the temple that reveals the heavens, but the quantum field that reveals the formless.

And yet nothing has changed: Consciousness continues to contemplate itself through its own creations, from age to age, from form to form — from megalith to microscope, from sanctuary to laboratory.

The same Presence seeks itself, the same question arises: *what is reality? What am I?*

And in this silent and infinite questioning, Consciousness continues its dance: from stone to light, from symbol to science, from the visible to that which sees.

Part Three: Science and the Unity of Reality

Quantum non-separability: everything is connected

Quantum physics reveals that there is no external observer.

Quantum physics reveals that there is no external observer. Every experiment shows that the act of observing changes what is observed, abolishing the distinction between subject and object. The universe cannot be contemplated from the outside, because nothing exists outside the relationship that makes it be. At the quantum level, particles do not have a defined state before measurement: it is observation itself that actualises one of the field's potentialities. This observation overturns the mechanistic view inherited from the 19th century: the world is no longer a machine independent of the observer, but a web of relationships in which consciousness participates in the experience.

Niels Bohr had already asserted that physics does not describe nature itself, but our dialogue with it. Werner Heisenberg added that "what we observe is not nature itself, but nature exposed to our mode of questioning". The double-slit experiment showed that light manifests itself sometimes as a wave, sometimes as a particle, depending on how it is observed: it is the observer's consciousness that determines the form that reality takes. Later, Alain Aspect's entanglement experiments demonstrated that two particles separated by billions of kilometres remain

instantly correlated, as if space and time were only an appearance in a deeper field. This phenomenon, called quantum non-separability, reveals that the world is not made up of independent parts, but of a single fabric of existence manifesting itself in multiple forms. What science is discovering through its instruments, ancient wisdom had already intuited: reality is indivisible, because everything is consciousness.

Jean Klein: "Everything is connected," not by relationship, but by identity of being

Jean Klein said that "everything is connected", not by relationship, but by identity of being. This statement goes far beyond any idea of interconnection or mutual influence: it points to the fundamental unity of all that is. It is not because phenomena interact that they are united, but because they proceed from the same essence, the same Consciousness that manifests itself in multiple forms. Relationship still implies two terms; identity of being, on the other hand, abolishes all duality.

Physicist David Bohm described the universe as a *holomovement*, a living flow in which each part contains the whole. Just as in a hologram each fragment carries the entire image, each atom, each being, virtually contains the entire cosmos. Neurophysiologist Karl Pribram extended this vision in his holographic model of the brain, suggesting that memory and perception function on the same principle: each point in the field contains all the information. Thus, the universe is not a sum of

fragmentary information, but an infinite mirror where each reflection includes all the others.

What science glimpses in the form of equations, non-duality recognises as immediate experience. Jean Klein said that "love is this silent recognition of the identity of being among all things". Where reason seeks connections, Consciousness sees the absence of distance. Everything is already one, even before the mind formulates the idea.

Correspondences between non-duality and contemporary physics

The correspondences between non-duality and contemporary physics are becoming increasingly evident as science explores the foundations of reality. Where non-duality affirms the indivisible unity of Being, quantum physics discovers a universe without real boundaries between the observer and the observed, between energy and matter, between cause and effect. Particles are no longer distinct objects, but expressions of a unified field where everything is a relationship of presence. What spiritual masters described as the oneness of Consciousness, science is beginning to perceive as the non-separability of reality.

Erwin Schrödinger, one of the fathers of quantum mechanics, recognised the Upanishads as the deepest source of his understanding of the world. "Multiplicity is only apparent; in truth, there is only one mind," he wrote. In the language of physics, particle- xist in a state of superposition: they simultaneously contain all

potentialities before observation actualises one. Similarly, from a non-dual perspective, Consciousness contains within itself all possible forms of manifestation, which reveal themselves according to how it looks at itself. The collapse of the wave function is nothing more than the illumination of one possibility among an infinite number of possibilities — Consciousness giving itself a face in the present moment.

Thus, quantum physics and non-dual wisdom are not opposed: they describe the same truth from two different perspectives. One speaks the language of equations, the other that of silence. One observes phenomena, the other recognises their source. Both converge on the intuition that the world is not an assembly of things, but a single movement, a single fabric of reality, where Consciousness and matter are not two.

The universe as a manifestation of Consciousness looking at itself

The universe is the manifestation of Consciousness looking at itself. Every star, every particle, every living being is an expression of this unique Presence that reveals itself through form. Nothing exists outside of this gaze, for this gaze is the very substance of the world. What we call the "universe" is not a collection of external objects, but the vision that Consciousness has of itself in multiplicity. Creation is not an event in time, but an eternal act of self-contemplation: Consciousness unfolds, manifests itself, recognises itself, then withdraws into the silence from which everything emanates. Francis Lucille describes

manifestation as "the living mirror in which Consciousness experiences itself". Rupert Spira adds: "The world is the dream of Consciousness awakening to itself." Cosmology speaks of an expanding universe; non-duality sees it as the breath of Being expanding and then resorbing into itself, like an infinite breath.

The universe is therefore not a creation outside of Consciousness, but its continuous revelation. Every form, every thought, every movement is a wave in the sea of Presence. To observe the world is to contemplate Consciousness discovering itself. Thus, science and spirituality cease to contradict each other: they become two expressions of the same truth—everything is That, and That is everything.

The illusion of time

Time as a psychological construct.

Time is a psychological construct, a way for the mind to measure the movement of life through memory and anticipation. In reality, only the present exists, eternal and immobile, in which all perceptions arise. The past is only a memory appearing now, and the future is a mental image projected into the same moment. In order to maintain itself, the ego needs this illusory continuity that it calls 'time': it allows it to tell its own story, to perceive itself as becoming. But Consciousness knows neither before nor after—it is the immutable witness of all appearances. When this obvious fact is recognised, the temporal dimension dissolves into the timeless presence of a single moment: that of Being, always now.

Everything seems subject to time. Yet everything happens in the present. This is a paradox. We never find direct evidence of time; we never experience time itself. As Eckhart Tolle writes: "We only experience the present moment, or rather what happens in the moment. If we stick to direct evidence, there is no time. All there is is the present moment."

Modern science, too, has undermined the notion of absolute time: relativity has shown that time depends on the position and movement of the observer. The "present" of one being may be the "past" of another. As consciousness opens up, this relativity ceases to be a theory: it becomes direct experience. Everything we perceive—birth, growth, ageing, transformation—does

not take place in time, but in Consciousness, which remains motionless while the mind records its own fluctuations. The world does not evolve in time; it is time that appears in the world, like the shadow cast by change in the mirror of Presence.

In pure Consciousness, birth and death occur simultaneously.

These two events, which the mind perceives as opposites, are in reality only two sides of the same movement in the immobility of Being. What is born is only an ephemeral form arising in the immutable field of Presence, and what dies is only the return of that form to its silent source. Nothing begins, nothing ends: only Consciousness remains, manifesting and resorbing without ever being affected. In this vision, life and death cease to be transitions—they become simultaneous expressions of a single act of being. Everything that appears and disappears belongs to the same timeless moment, where Consciousness contemplates itself through the play of its own metamorphoses.

Rupert Spira writes: 'Memory seems to validate time, but if we examine this more closely, we see that it actually validates timeless consciousness, which never changes. Memory creates the appearance of time, a in which objects are considered to exist independently of one another, and through which they seem to evolve.' What we call the past is therefore only an image that arises now, and what we call the future is only a projection appearing in the same Presence.

Francis Lucille extends this intuition: "When consciousness is seen as the ultimate reality, there is no time, there is only consciousness. Memories are devoid of absolute meaning. Time and space are part of the creation of this illusory world."

Thus, birth and death are no longer successive events, but the two poles of a single breath. Everything is born and fades away in the same light, like a wave that rises and falls without ever leaving the ocean. Even dead stars continue to shine: a striking image of this permanence in change. Nothing is lost, for nothing ever really happened in time. Consciousness contemplates its own forms rising and falling in the motionless dance of eternity.

Astrology reinterpreted as the language of the eternal moment: not the science of becoming, but the reading of the timeless present

Astrology, reinterpreted in the light of non-duality, is not a science of becoming but a language of the eternal moment. The astrological chart does not describe a destiny in progress or an evolution to be accomplished: it reveals the symbolic configuration through which Consciousness manifests itself here and now in the form of a particular human being. Each planetary position, each aspect, each sign is an image of the timeless present, a reflection of the way in which the totality expresses itself in the unique moment of birth.

Dane Rudhyar spoke of birth as a "moment of cosmic fulfilment" when the entire universe condenses into a living symbol. The natal chart is this mandala of the eternal: it does not say what the person will become, but what they already are at the very moment of their appearance. Interpreting a chart is therefore not reading a story to come, but recognising the silent order of reality as it is, outside of time.

Predictive astrology, when understood in this light, ceases to be a projection into a hypothetical future. Transits, cycles and planetary revolutions become successive mirrors of the same Presence manifesting itself from different angles. "Becoming" is only a play of appearances on the surface of the infinite present. Each moment in the sky is complete, accomplished, immutable in its perfection, and yet always renewed in its form. Astrology then becomes a contemplation of the motionless movement of Consciousness, perceived through the rhythms of the cosmos—an art of wonder where time is but a ripple in eternity.

Dissolution of becoming in Presence

When time ceases to be taken as reality, life regains its transparency. Everything that seemed to be in the process of becoming is revealed to be accomplished right now. The past and the future dissolve into the silent present, and existence ceases to be a trajectory and becomes pure Presence. The mind seeks time; Consciousness remains.

What we call evolution is only a change of perspective within the immutable. Nothing progresses, nothing regresses: everything becomes clear. As Krishnamurti said, "the beginning and the end are in the same moment". And in this recognition, the very movement of the sky becomes the motionless gesture of eternity. Every second is eternity in action, every breath the totality of the cosmos breathing within itself.

How did humans make the connection with the planets

Observing the sky as a natural mirror of oneself.

Since the dawn of time, human beings have looked up at the sky to seek the reflection of what they sensed within themselves. Observing the stars was not primarily a scientific endeavour, but an experience of intimacy with the cosmos: by contemplating the movement of the planets and the cycle of the stars, humans perceived in these rhythms a correspondence with their own emotions, their inner seasons, their impulses and their retreats. The sky thus became a natural mirror of the self, a living projection of the collective psyche. It was not a relationship of cause and effect, but of resonance: what moved in outer space awakened in human consciousness a sense of lost unity, of an inner order reflected on the outside.

This perception of a resonance between the sky and the soul is rooted in the most ancient human intuition: "That which is above is like that which is below," said Hermes Trismegistus in the *Emerald Tablet*. The ancients did not separate the celestial vault from the depths of the soul, for both belonged to the same breath of the universe. Later, Jung would rediscover this vision in another form: that of synchronicity, where events in the sky and those in the psyche do not respond to each other but share the same meaning. Plotinus already spoke of a *world soul*, the living matrix of all forms, visible and invisible. It was not the heavens that the ancients sought to understand, but themselves through them. Astrology was born of this silent

recognition: the outer world was but a projection of cosmic consciousness contemplating its own depths.

Humans did not look at a "beyond", but at their own inner selves projected onto the celestial vault.

Early humans did not look at the sky as a "beyond", but as the visible unfolding of their own inner selves. The celestial vault was for them an immense mirror in which the fabric of their inner world was projected: their emotions, dreams, fears and impulses took the form of stars, gods and constellations. What they perceived above them was not separate from them, but a natural extension of their consciousness. By contemplating the firmament, he contemplated himself through the symbolic language of light. Thus was born the primordial cosmological vision: not a belief in external forces, but an intuitive recognition that everything that manifests itself outside is only the reverberation of the inside — a dialogue between the psyche and the cosmos, a single space of presence.

This perception of a world without separation was described by Lucien Lévy-Bruhl as "mystical participation": the ancients did not distinguish between interiority and exteriority, between the visible and the invisible. The sky was not above them, it was within them, like a vast mirror of Consciousness. Shamans, Egyptian priests, druids and Chaldean magi read the firmament like an inner map: each star ed a power of the soul, each constellation a configuration of living forces. In this vision, there was no observer facing a world: the world and the one who contemplated it were born of the same gaze.

The universe did not extend before man, it opened up within him.

The sky perceived as a living text of the universal psyche

For the ancients, the sky was perceived as a living text of the universal psyche. Each star, each planet, each celestial movement formed a sentence in the great cosmic narrative that Consciousness wrote through the language of symbols. Nothing was inert or purely material: the entire firmament was animated, meaningful, traversed by psychic forces that man could decipher. Reading the sky was like reading the soul of the world, recognising in the stellar configurations the archetypes at work within oneself.

Plato and, later, Marsilio Ficino taught that the entire universe is traversed by an *anima mundi*, a soul of the world whose luminous organs are the stars. James Hillman saw it as the great book of cosmic imagination, where the universal soul tells its story in the form of images: "The soul of the world speaks in symbols, not concepts." As for Kepler, he heard in the movement of the planets the silent music of a divine intelligence: for him, the laws of astronomy were the geometry of the sacred, proof that the universe obeys a living harmony.

In this vision, the sky is not an object of study but a verb: it speaks, it tells a story, it reveals itself as the text of the world. Astrology thus becomes the art of listening, not to what the sky "influences", but to what it expresses. Reading a chart of the heavens is reading Consciousness

itself in the form of symbols, listening to the breath of the universe through the vibration of the signs. The cosmos and the psyche are not two realities connected by correspondence: they are one and the same presence perceived simultaneously in two aspects, internal and external.

Recognition of the cosmic Self

In reality, humanity has never "made the connection" with the planets: it has recognised in them what it already was. The stars, far from being distant objects, are figures of the cosmic Self, mirrors in which Consciousness contemplates itself in the form of light. What man has discovered in the sky is the face of his eternity.

This intimate connection with the cosmos has never been broken: it has simply been veiled by the mental constructs of a separate world. Yet, a silent glance at the night sky is enough to feel this belonging again—this original unity where the universe and consciousness are one. The sky does not speak to us of another place, but of the absolute here: of that immobile centre where Being recognises itself through the infinity of its forms.

The mystery of consciousness in modern science

Consciousness, the unthinkable object of science.

Consciousness remains the unthinkable object of science, because it eludes any attempt at measurement or external observation. It is not a phenomenon that can be located in the brain, nor is it a product of matter, but rather the very field in which all experience appears. Modern science, based on the separation between subject and object, comes up against its own limits here: to study consciousness, one would have to extract oneself from it, which is impossible since it is the very foundation of the observer.

Cognitive science may well describe the neural correlates of consciousness, but it cannot explain its presence itself. It maps brain waves without ever touching what perceives those waves. This gap, which David Chalmers has called "the hard problem", reveals a fundamental aporia: science can measure everything except the subject that measures. John von Neumann and Eugene Wigner, from the early days of quantum physics, sensed that consciousness could not be excluded from the process of observation, because it is the final link in the chain, where potentiality becomes experience.

Thus, science approaches consciousness as one approaches a mirror: the more it tries to observe it, the more it is reflected in it.

Consciousness is not an object to be discovered, but the very light of discovery. It is not a phenomenon to be

explained, but the very condition of all explanation. That is why, the more science advances in its description of the world, the more it touches, without saying so, on the invisible source from which all knowledge springs.

Why it is absent from school curricula: because it is the very subject of all knowledge

If consciousness is absent from school curricula, it is because it cannot be taught as one subject among others: it is the very subject of all knowledge. Modern education is based on the accumulation of external knowledge, without ever questioning the basis on which all knowledge is possible. To talk about consciousness would be to question the very foundation of the education system, which is built on the duality between the one who knows and what he learns.

In the non-dual vision, true knowledge is not cumulative, it is recognition. It is not added knowledge, but a rediscovered transparency. Francis Lucille and Rupert Spira remind us that consciousness cannot be known "as an object", but only "by itself". This is why no educational system can teach it without betraying it: it reveals itself in the silence that precedes all thought. Krishnamurti said that true education consists in learning to see—not in accumulating, but in awakening. Thus, what school ignores is not a missing subject, but the presence that makes all learning possible.

Consciousness cannot be taught: it must be experienced. It is the luminous background that accompanies every

perception, every emotion, every idea. It cannot be conveyed in words, for it is that which listens to words. True spiritual education—in the most universal sense—consists in recognising this silent background as the basis of all knowledge and the home of all experience.

The approaches of Chalmers, Penrose, Hameroff, Bohm: attempts to connect mind and matter

For several decades, thinkers and researchers such as David Chalmers, Roger Penrose, Stuart Hameroff and David Bohm have attempted to connect mind and matter by going beyond the limits of classical materialism. Chalmers formulated the "hard problem" of consciousness, emphasising that no physical description can explain subjective experience. Penrose and Hameroff, through their quantum microtubule hypothesis, proposed that consciousness could emerge from quantum phenomena at the very heart of neural cells. Bohm, for his part, spoke of an 'implicate order', an invisible field where matter and thought are but two aspects of the same indivisible reality.

David Bohm saw the universe as a unified whole, a field from which visible diversity emerges like waves from the same ocean. This order, he said, is not only physical: it is conscious in nature. Schrödinger, for his part, asserted that "consciousness is unique" and that it constitutes the foundation of all being. Even Henri Bergson glimpsed in matter an 'inversion of consciousness', a densification of the spirit. All these perspectives converge towards the same intuition: reality is not an assembly of material

elements, but a living field of consciousness differentiating itself into forms. What science calls matter could well be consciousness taking on the appearance of density.

This idea overturns the classical paradigm: it reverses the arrow of causality. Consciousness no longer emerges from matter; it is matter that emerges into consciousness. Equations and experiments then cease to be tools for conquering reality and become signs of a mysterious dialogue between Consciousness and its own appearances.

Mystery is not the limit of knowledge, but the silent source from which all knowledge emerges

Mystery is not the limit of knowledge, but the silent source from which all knowledge emerges. What we call "mystery" is not a void to be filled, but the fullness from which all forms of understanding arise. Before any thought, any theory, any observation, there is this indeterminate and living background that consciousness senses without being able to grasp it.

This silent background from which everything emanates is not a void, but a fullness. Jean Klein said: "Mystery is not darkness, it is light without object." It is mystery that, under the gaze of both the scientist and the sage, contemplates itself through the play of forms. Heisenberg, faced with quantum uncertainty, recognised that science was touching on "the limit where language loses its grip on reality." Mystery is not the shadow of knowledge, but its source. When science ceases to seek to capture the world

and learns to contemplate it, it naturally joins spirituality in the same silent wonder: that of Consciousness recognising itself as all that is.

Thus, consciousness is not an object that science must reach at the end of its journey, but the invisible canvas on which every quest for knowledge is inscribed. What we call mystery is Consciousness itself, veiling itself in forms in order to better recognise itself through them.

Part Four: Towards a non-dual vision

What the non-dual vision is not

Differences from psychological, evolutionary or esoteric approaches.

The non-dual vision is radically different from psychological, evolutionary or esoteric approaches. Psychology, even transpersonal psychology, still considers the individual as a centre of experience in the process of integration or healing. Spiritual evolutionism assumes a becoming, a gradual transition to a higher state of consciousness. Esotericism, finally, often seeks to acquire knowledge or subtle powers in an implicit subject-object relationship.

Non-duality, on the other hand, offers neither transformation, nor progression, nor conquest: it points to what is already complete, before any search. It does not address the ego or any part of the psyche, but rather the direct recognition that nothing is separate. Where other paths are inscribed in time, the non-dual vision reveals what precedes time: the silent Presence, always there, which has never needed to evolve to be what it is.

Non-duality does not reject psychology, evolutionism or esotericism: it puts them back into their proper perspective. These approaches have their value on a relative level, where the personality seeks to harmonise and know itself. But they remain inscribed in temporality, in the movement of becoming. The non- -dual vision

speaks of another level: one where nothing becomes, because everything is already accomplished. Where psychology explores the conditioned, non-duality reveals what has never been conditioned. It does not deny processes, it simply shows that they unfold in a motionless space, that of Consciousness, which witnesses them.

Thus, healing, evolution or transformation are not ends in themselves: they are temporary reflections of the same fullness rediscovering itself in multiple forms. The ego seeks to perfect itself; Consciousness, on the other hand, already contemplates itself as perfect.

Letting go of the illusion of separation between what I am and Consciousness

The abandonment of the illusion of separation between what I am and Consciousness marks the fundamental shift to a non-dual vision. As long as the belief remains that one is an individual entity, separate from the whole, life is perceived as a series of experiences lived by a separate "me". But when this illusion dissolves, it becomes clear that there have never been two realities: what I am is Consciousness itself, unique and indivisible, manifesting in countless forms.

There is nothing to attain, for nothing has ever been lost. Surrender does not mean renouncing the world, but recognising that the world, the body and the mind are expressions of this same Presence. This shift is not a new experience, but the end of a fundamental

misunderstanding : that of believing oneself to be someone instead of being what one is.

Ramana Maharshi described the illusion of the self as confusing the mirror with its reflections. We believe we are the forms that appear in Consciousness—thoughts, emotions, perceptions—when in fact we are the unchanging mirror in which they occur. This error of identification is the root of all separation and suffering. When this belief dissolves, it becomes clear that Consciousness neither arises nor dies, that it belongs to no one. What we call "I" is only a temporary character in the great theatre of the Self.

Nothing is to be rejected, for everything belongs to the same light: thought, body, world, and even the illusion of separation are expressions of the one Consciousness playing itself out through diversity. Life then ceases to be a succession of experiences and becomes a simple act of contemplation: Consciousness looking at itself through the infinity of its forms.

Nothing to attain, nothing to become: only to recognise what is already there

Nothing to attain, nothing to become: only to recognise what is already there. This is the central teaching transmitted by the masters of non-duality — Ramana Maharshi, Jean Klein, Francis Lucille, Rupert Spira and Eckhart Tolle — who, each in their own way, remind us that truth is not acquired, but revealed in the silence of what is. Ramana Maharshi said that liberation is not something to be obtained, but the cessation of the idea that

we are anything other than the Self. Jean Klein spoke of the "motionless return" to our original nature, while Rupert Spira describes realisation as the simple recognition of Consciousness aware of itself. Francis Lucille emphasises the obviousness of "I am" before any thought, and Eckhart Tolle emphasises the stillness that underlies every moment.

All agree: what is sought is already there, always present, veiled only by the dream of becoming. When the seeker steps aside, the fulfilment he was pursuing reveals itself as his own nature.

This recognition is disconcertingly simple: nothing changes in the appearance of the world, and yet everything is transfigured. The body continues to act, the mind continues to think, emotions continue to arise and dissolve—but nothing is attached to them anymore. Peace does not come from outside; it reveals itself as the silent background of all experience.

Rupert Spira writes: "It is not Consciousness that is in the world, it is the world that appears in Consciousness." This simple reversal of perspective puts an end to the quest. To be aware of Consciousness is to recognise the transparency of all that is. In this light, there is no more progress to be made, only the discovery that perfection was already there, motionless, beneath the flow of becoming.

The non-dual vision therefore does not lead to a particular state, but to the end of the seeker. It is not an ecstatic

experience r spiritual achievement: it is the simplicity of being, here, now, without condition. What we sought to attain through multiple paths, Consciousness reveals as our most intimate identity.

Astrological reading from a non-dual perspective

Astrology not as a return to Consciousness, but as a means of coming into harmony with oneself.

Astrology, from a non-dual perspective, is not a path back to Consciousness, because nothing is separate from it: it is a means of coming into harmony with oneself, a path to inner harmonisation in the field of manifestation. The astrological chart does not indicate a spiritual itinerary, but a way of being in the world in resonance with what Consciousness expresses through this particular body-mind.

Each astrological chart is like an imprint of the unique way in which Consciousness manifests itself through a human form. Not a road map, but a vibrational signature: the unique resonance through which the invisible Being reveals itself. Interpreting a chart means listening to this fundamental tone, just as one listens to the right note on an instrument before playing. Astrology then becomes an art of attunement: not to correct, but to allow the form to attune itself to its own original frequency.

When the personality ceases to resist what it is, the feeling of separation eases, and life spontaneously attunes itself to the total movement of Consciousness. By attuning oneself, one naturally attunes oneself to the whole. The chart is not a map to follow, but a mirror in which Consciousness recognises the accuracy of its own reflection.

Astrology is part of the field of universal synchronicity

Astrology naturally belongs to this field of universal synchronicity, where Consciousness manifests itself simultaneously in two forms: cosmic and psychic. It is not a system of influences from the heavens, but a symbolic language through which Consciousness contemplates itself. Planetary movements and the inner dynamics of human beings are part of the same fabric of meaning: they do not affect each other, they resonate.

As Jung wrote, "astrology represents the sum of all the psychological knowledge of antiquity," not because it explains the causes of human behaviour, but because it reveals its symbolic correspondences through the celestial fabric. This vision is already in line, in its own way, with that of Johannes Kepler, who conceived of planetary aspects as mathematical harmonies reflecting the living structure of the cosmos. For him, the planets did not produce effects, they expressed the intelligible order of Creation, a *musica mundana* perceptible both in the spheres of the heavens and in the movements of the soul.

Alexander Rupert, heir to humanistic psychology and Jungian thought, extended this approach by seeing the natal chart as a "symbolic clock" indicating the inner rhythm of the growth of consciousness, rather than a map of external determinisms. From this perspective, the sky becomes the mirror of the universal psyche: each planetary configuration manifests at a given moment the very texture of the field of Presence.

What we call "aspects", "signs" or "transits" are not forces that act, but living symbols that reveal the inner dialogue of Consciousness with itself. Astrology, experienced in this dimension of full consciousness, ceases to be a predictive science and becomes a path of recognition: it teaches us not what will happen, but what is happening, here and now, in the very breath of the universe.

Thus, the astrological chart is not a fixed plan of destiny, but a snapshot of Consciousness reflecting itself in human form at the moment of its manifestation. It is not a code to be deciphered, but a living mandala of unity: a symbolic map of Presence, where the sky and the psyche cease to be two and reveal themselves as a single movement. In this sense, astrology belongs neither to science nor to belief: it is a poetic language of Consciousness, a reading of the eternal moment where the cosmos and the human recognise each other as two faces of the same indivisible reality.

Knowing oneself in order to become more transparent to Presence

Knowing oneself, from a non-dual perspective, does not mean reinforcing a personal identity, but dissolving the veils that obscure Presence. Astrology can serve this process when it is experienced not as an analysis of the self, but as a recognition of the movements through which Consciousness manifests itself in us. Observing our conditioning, our impulses and our resistances is to shed light on the passing forms through which the Self expresses itself.

The chart reveals nothing that we are not already; it simply reflects the way in which Consciousness contemplates itself through us. In this sense, it acts as a silent mirror: it shows us where transparency is free and where light diffracts in the prism of our conditioning. Looking at one's chart is like looking at Consciousness through its momentarily differentiated forms.

When free of judgement, this observation becomes liberating: it dissolves the pretence of 'changing oneself' in favour of simply 'allowing oneself to be seen'. Astrology ceases to be a tool of analysis; it becomes a loving listening to reality, a space where Presence observes itself in the multiplicity of its faces.

Thus, knowing oneself is not about building knowledge about oneself, but about becoming more transparent to the light of what is. When this transparency sets in, the observing "I" and the observed "me" cease to be two. There remains only one consciousness, still and clear, discovering itself in the play of its forms.

Astrology then becomes contemplation of the movement of Consciousness through the language of symbols.

Astrology then becomes contemplation of the movement of Consciousness through the language of symbols. It no longer seeks to explain or predict, but to recognise the unfolding of Being in form. The planets, signs and aspects cease to be indicators of events: they become vibratory expressions of Presence in motion, living archetypes

through which Consciousness reveals itself in its own dance.

In this approach, reading a chart is like listening to the breath of Consciousness itself. Astrological symbols are not objects of knowledge, but mirrors of the silence from which all knowledge emanates. As Jean Klein would say, true understanding does not lie in analysis, but in the "return to the source of the gaze", where subject and object vanish into a single luminous presence.

Rupert Spira expresses this same vision when he asserts that all perception is Consciousness aware of itself. Astrology merely illustrates this principle on a cosmic scale: the sky and the psyche are not two dimensions that respond to each other, but a single field of experience where Consciousness observes itself in its own symbolic texture. The zodiac then becomes a poetic cartography of this self-contemplation, each sign representing a fundamental tone of Being, each planet a psychic force through which life recognises itself.

Plotinus already sensed this unity when he asserted that the stars "are not the causes, but the signs of the divine". Astrology therefore does not describe the mechanisms of the universe: it translates its silent music, the logos at work in all things. Reading the chart is like listening to this music, tuning into it, and discovering that the performer and the melody are one.

Astrology as contemplation of the movement of the psyche in Consciousness

In this light, astrology becomes a contemplation of the movement of the psyche in Consciousness. It is no longer an attempt to interpret or predict, but a silent way of observing how symbolic forces unfold in the field of Being. Each planet, each sign, each aspect reveals a modulation of the same Presence, a play of Consciousness manifesting itself in the form of thoughts, emotions or behaviours.

Astrology then becomes a form of active meditation, an art of watching without intervening. The true astrologer does not seek to explain, but to allow things to reveal themselves. He contemplates the psyche as one contemplates the night sky: not to find answers, but to allow oneself to be permeated by the evidence of a greater order.

Each celestial configuration becomes an inner landscape, each aspect an echo of a movement of Consciousness. The language of the planets says nothing more than what is already there, but it reveals it in symbolic form, as if the cosmos were speaking to the psyche in its own language. What we call 'interpretation' is no longer an intellectual translation, but an intuitive resonance: the recognition of the same vibrant silence behind all forms.

In this attitude, the astrologer explains nothing: he listens. He recognises, in the movement of the psyche, the motionless dance of Consciousness knowing itself. He

becomes a witness to a wordless dialogue between the sky and the soul, between form and substance, between the visible and the invisible. The art of interpretation gives way to contemplation: nothing is to be understood, everything is to be seen.

The astrological symbol as a living bridge between the visible and the invisible

The astrological symbol is a living bridge between the visible and the invisible, between the world of forms and the silent dimension of Consciousness. It does not connect two distinct realities: it reveals their unity. From a non-dual perspective, the symbol is neither a representation nor a metaphor: it is a vibrant presence, a resonance through which Consciousness manifests itself simultaneously in two forms — that of matter and that of spirit.

Jung saw the symbol as a junction between the unconscious and consciousness, a gateway to the numinous, to that dimension of reality where the soul perceives the sacred. But where Jung stopped at the mediating function of the symbol, the non-dual vision goes further: the symbol does not connect two poles, it expresses their indistinctness. What we call "world" and "soul", "outside" and "inside", are only variations of the same field of Consciousness reflecting itself.

Mircea Eliade wrote that "the symbol always reveals a hidden sacred reality", while Henry Corbin evoked the *mundus imaginalis*, that intermediate world where spiritual realities take on a tangible form without losing their subtle essence. Astrology lies precisely in this

imaginal space: the planets, signs and houses act as archetypal forms where Consciousness reveals itself without ever becoming fixed.

Contemplating an astrological symbol is therefore equivalent to allowing oneself to be contemplated by it. The analysing mind becomes silent, the gaze relaxes, and understanding ceases to be discursive and becomes intuitive. The symbol speaks directly to Presence: it does not convey a message, it reveals the obvious. In this sense, astrology is not a science of correspondences, but a poetics of reality, a sacred art in which the language of the heavens awakens in us the memory of unity.

Thus, the astrological symbol is the place of reconciliation: it allows the psyche to recognise in the world of forms the reflection of its own source. In this, it is not an instrument of knowledge, but a mirror of recognition, a space where the visible and the invisible cease to oppose each other and unite in the same breath of Consciousness.

The zodiac, twelve states of bliss bearing witness to universal Consciousness.

The signs of the zodiac are the twelve fundamental tones of Being, twelve reflections of universal Consciousness within the human psyche. They are not virtues to be acquired or emotions to be felt, but states of natural resonance when the illusion of separation fades away. Each of them manifests a particular mode of presence in reality: the wonder of Aries, the sensuality of Taurus, the

cheerfulness of Gemini, the fullness of Cancer, the splendour of Leo, the purity of Virgo, the harmony of Libra, the deliverance of Scorpio, the joy of Sagittarius, the wisdom of Capricorn, the freedom of Aquarius and the ecstasy of Pisces. Together, they form the vibratory fabric of the zodiac, like so many nuances of the original bliss of Consciousness.

In my book, *The Twelve States of Bliss*, I showed that these luminous qualities do not depend on any astrological belief: they precede any system. The zodiac, far from being a map of influence, is the symbolic mandala of the universal psyche—the cosmic translation of what Consciousness experiences when it manifests itself in human form. Each sign corresponds to a way for Presence to play with itself: Aries invites the joy of the new moment, Virgo the clarity of discernment, Scorpio the depth of letting go, and so on.

These twelve joys are the inner doors back to the Self, not because they lead back to another dimension, but because they remind us of what has never been lost. What spiritual traditions have called "the fall" — the loss of original harmony — is only a veil placed over these natural resonances of Consciousness. They remain within us, intact, even when the mind is caught up in the turmoil of duality. To recognise them is not to rise above the human condition, but to fully inhabit the experience in its transparency, until we feel, through every emotion, every glance, the quiet joy of existence.

Thus, the twelve signs of the zodiac can be seen as the twelve symbolic mirrors of these joys — not forces that influence us, but archetypal resonances where Consciousness contemplates itself in the diversity of its expressions. Each astrological chart then becomes a unique score of universal bliss: an invitation to recognise, through the language of symbols, the indivisible beauty of what we already are.

Blessings are in synchronicity with the constellations: not as influences, but as vibrations that bear witness to manifested Consciousness.

They are in synchronicity with the constellations: not as influences from the sky, but as vibrations that bear witness to manifested Consciousness. The universe does not act upon us, it resonates with who we are. The stars do not project any mysterious force: they express, in the language of form and movement, the same reality that the psyche expresses internally in the form of thoughts, emotions or impulses. There is no causal link between the sky and human beings, but a simultaneity of meaning, a living correspondence between two expressions of one and the same Presence.

This vision is in line with what Carl Gustav Jung called *synchronicity*: a principle of meaningful connections where the inner and the outer are no longer two, but two faces of the same underlying order. Jung wrote that the universe and the psyche "rest on a common substratum", which he called *unus mundus*, the one world. Johannes Kepler, as early as the 17th century, already sensed this non-causal harmony: for him, the music of the spheres did not produce effects, but revealed the divine order inscribed in both the cosmos and the human soul.

More recently, physicist David Bohm developed the notion of *implicate order*, suggesting that all visible phenomena arise from an invisible field of unity, where matter and consciousness are inseparable. This field is both cosmic and psychic, external and internal: it is the

very fabric of non-dual Reality . What we call "astrology" would then be nothing more than a symbolic reading of this implicit order, a language allowing Consciousness to recognise itself through celestial form.

Thus, the constellations govern nothing: they bear witness. They do not dictate, they reveal. They are the visible imprints of the same silent intelligence that animates the psyche and the cycles of life. When contemplating the sky, human beings are not observing something else: they are contemplating the very movement of Consciousness through space and time, discovering themselves as the place where this resonance becomes aware of itself.

Conclusion

Nothing is separate

The mystery is not to be solved, but to be recognised. What we call mystery is not a veil over reality, but reality itself — the formless evidence of conscious being. This mystery does not hide: it reveals itself at every moment in the appearance of the world, of thought, of breath. Consciousness cannot be explained; it is experienced silently in the clarity of the present. It is not an object of knowledge, but the very source of all knowledge.

Since the dawn of time, human beings have sought to understand the world and, through it, to understand themselves. Often without knowing it, they are driven by a longing for truth, by a desire to escape suffering and find a peace that they sense but cannot name. This universal quest, in all its forms, is nothing other than Consciousness recognising itself through the multiplicity of its reflections. Synchronicity, mythology, science, art and astrology are the languages of the same adventure — the great movement of Life contemplating itself through the human gaze.

Synchronicity was the first inkling of this unity: the direct experience that nothing is isolated, that the inside and the outside respond to each other like two reflections of the same light. What Jung called "meaningful coincidence" becomes here the self-resonance of Consciousness. It is not the human mind that finds meaning in the world : it is

Consciousness that signifies itself, in two forms — psychic and phenomenal.

Then came mythology, the first language of Consciousness telling its own story. Before reason separated subject from object, ancient peoples still sensed the unity of life. Through gods, heroes and sacred stories, Consciousness described its own inner forces in the form of symbols. The gods were not elsewhere: they were the faces of the human soul, the archetypes of the divine within us.

Science, for its part, pursued the same quest, but in the mirror of reason. It sought to understand the laws of the universe and, without knowing it, approached the mystery of Consciousness. As it progressed, it discovered that the world does not exist independently of the one who perceives it. Quantum physics revealed that there is no external observer: matter and consciousness are two sides of the same reality. What wisdom called unity, science calls non-separability.

Finally, astrology—revisited in the light of mindfulness—brings these languages together in a single breath. It no longer speaks of destinies, but of resonances. It does not claim to predict, but to reveal. The astrological chart becomes a living mirror in which Consciousness looks at itself in the form of a particular existence. The planets govern nothing: they reflect the movements of the psyche, just as the sky reflects the earth. Mindful astrology is not knowledge about the future, but contemplation of the eternal present.

Through these paths—from myth to science, from the psyche to the cosmos—a single movement unfolds: the quest for the Self. Whether contemplating the stars, symbols, or equations, human beings do not seek to understand the world, but to find themselves. Beneath the faces of the scientist, the mystic, the artist, or the astrologer, it is always the same Presence that questions, discovers, and loves itself. 'Know thyself', said the inscription on the temple at Delphi — not to learn, but to stop believing that you are anything other than what you are.

This quest has no beginning and no end. It leads nowhere, because it starts from what is already there. As the seeker advances, the goal recedes — until one day, exhausted from searching, he stops. Then everything is turned upside down: the seeker and the sought fade away in the same clarity. What he was looking for in the sky, in symbols or in science, he discovers in the simplicity of being. The mystery ceases to be an enigma: it becomes his own nature.

Francis Lucille reminded us that all authentic investigation must remain open, free from any system of thought, rooted in the intuition of truth. As long as the mind wants to understand, it constructs representations; but when it bows to the living "I don't know", the evidence reveals itself. This is not an intellectual conclusion, but a shift in perspective: we discover that the body and the world appear within us, and not the other way around.

Then our gaze changes. As Krishnamurti said, when the senses become fully alive, the mind opens and the whole

of life becomes sensitive, intelligent, beautiful. To truly see is to no longer separate: it is to be in communion with the visible and the invisible, with the flower that opens, the leaf that falls, the sky that breathes. In this vision, Consciousness and the world become one.

This book is a sharing, not a teaching. It is an invitation to recognise this movement of Consciousness through the human quest, to sense, like Siddhartha Gautama, that suffering is not an obstacle but a call to awakening — the illusion of separation seeking to dissolve in the clarity of reality. There are countless instructors, philosophers and masters who can answer certain questions, but none of them hold the truth, for the truth belongs to no one: it is what remains when all searching ceases.

Thus, from the earliest legend to the most recent scientific discovery, the same story is told: Consciousness seeking to recognise itself in form. Every question, every myth, every measurement, every map of the sky is a fragment of the same mirror. And when that mirror becomes transparent, there is no longer a seeker, no longer a truth to be attained: only Truth recognising itself.

So when human beings contemplate the sky, they no longer seek the meaning of life—they recognise Life itself, contemplating itself through their gaze. The mystery is not elsewhere: it is here, in the very light of the consciousness reading these words. Nothing is separate, nothing ever has been.

Everything is infinite Consciousness playing at seeing itself in the mirror of the world.

spiritual teachers

In the following pages, we discuss a lineage of spiritual teachers.

These teachers come from diverse backgrounds – Christian, Sufi, Taoist, Buddhist, or even without religious affiliation – but they all share the experience of an inner shift, an awakening that dissolves the illusions of the ego and opens the mind to clarity of consciousness.

Their teaching style reflected their time and culture: some spoke in parables, others in aphorisms or prayers, and still others through silence and presence.

Chan and Taoist teachers

Lao Tzu (6th–4th century BC?)

The figure of Lao Tzu (or Laozi, 'the old master') is shrouded in mystery, somewhere between history and legend. His life is generally thought to have taken place between the 6th and 4th centuries BC in China. According to tradition, he was an archivist at the imperial court of the Zhou before retiring to a life of solitude. Legend has it that when he left China for the West, he left behind his teachings in the form of a small book, the **Dao De Jing** (*Book of the Way and Virtue*).

His experience of enlightenment was that of an intimate union with the **Dao**, the cosmic Way that governs and harmonises the universe. For Lao Tzu, enlightenment did

not lie in human mastery or will, but in **Wu Wei** ("non-action"), that is, spontaneous harmony with the flow of life. Recognising that everything is born, lives and disappears according to a natural and mysterious intelligence is the source of inner peace and wisdom.

His teaching style was concise, poetic and paradoxical. The *Dao De Jing* is composed of short aphorisms and metaphors that challenge rational thinking in order to awaken intuitive understanding. Lao Tzu taught simplicity, flexibility, humility and gentleness as paths to inner transformation, inviting us to let go of artifice and return to the essence.

His main writing is precisely the **Dao De Jing**, the founding text of Taoism, which has survived the centuries and influenced Chinese philosophy, spirituality, medicine and the arts. This profound work remains one of the most translated in the world and continues to inspire spiritual seekers.

Lao Tzu remains a timeless figure of enlightenment: a witness to the wisdom of alignment with nature and the cosmos, where simplicity and non-action reveal the original harmony.

Chuang Tzu (c. 369–286 BC)

A contemporary of the end of the Warring States period in China, Chuang Tzu (or Zhuangzi) was a local civil servant before retiring to a simple, contemplative life. He is considered one of the greatest masters of Taoism, on a par

with Lao Tzu, whose inspiration he extended and deepened.

His experience of enlightenment manifested itself as a radical understanding of the relativity of all human perspectives and the fundamental unity of life. One of his most famous stories illustrates this shift: he dreamed that he was a butterfly, then, upon waking, wondered whether he was a man who had dreamed he was a butterfly or a butterfly dreaming he was a man. This experience reveals enlightenment as the dissolution of boundaries between oneself and the world, between dream and reality.

His teaching style was poetic, ironic and often paradoxical. Chuang Tzu used humour, fables and imaginary dialogues to destabilise rational thinking and open up an intuitive understanding of the Dao. He mocked social conventions and moral rigidity, asserting that true wisdom lies in spontaneity, freedom and harmony with the natural course of things.

His main work is the **Book of Chuang Tzu** (*Zhuangzi*), a collection of texts attributed to him and his disciples, consisting of stories, aphorisms and parables. This work explores themes such as inner freedom, detachment, the relativism of points of view and fusion with the Dao.

Chuang Tzu remains a universal figure of Taoist wisdom. His awakening was expressed as an invitation to freedom, laughter and lightness, showing that harmony with the Way does not come through effort but through flexibility and trust in life as it is.

Bodhidharma (5th–6th century)

Originally from southern India, Bodhidharma was a Buddhist monk trained in the Mahāyāna tradition. Around the beginning of the 6th century, he undertook a long journey to China in order to transmit the essence of Buddhism there. Legend has it that he arrived at the Shaolin monastery, where he retired for nine years to meditate facing a wall.

His experience of enlightenment was rooted in the practice of **dhyāna** (deep meditation), considered the direct path to realising the nature of the mind. For Bodhidharma, enlightenment meant the immediate and unmediated recognition of the emptiness and clarity of the mind, independent of scriptures and rituals.

His teaching style was radical and stripped down. Bodhidharma emphasised direct transmission from mind to mind, beyond words and concepts. He rejected attachment to texts, asserting that true understanding can only be found in the personal experience of meditation. This approach was deeply in tune with the Taoist spirit, giving rise to Chan (Zen in Japanese), a form of Buddhism characterised by simplicity, spontaneity and harmony with nature.

His main writing, attributed to him by tradition, is the **Treatise on the Two Entrances and Four Practices**, in which he describes two doors to enlightenment:

- access through principle (direct understanding of ultimate nature),

- and access through practice (patience, detachment, agreement with the Dao).

Bodhidharma remains a founding figure of Chan. His enlightenment was expressed as a revelation of the path: silent meditation, without dependence on forms or doctrines, in which one directly recognises the true nature of the mind.

Huineng (638–713)

Born into a poor family in southern China, Huineng was illiterate and made his living selling wood. His life took a decisive turn when he overheard a passerby reciting the **Diamond Sutra**. These words awakened in him a sudden and profound understanding of emptiness and non-duality. This inner experience was his turning point: he knew then that he was not separate from the ultimate principle.

He joined the monastery of the fifth Chan patriarch, Hongren. There, despite his modest status, he composed the famous poem affirming that Buddha nature is originally pure and that there is nothing to polish. Recognising his enlightenment, Hongren transmitted to Huineng the robe and bowl, symbols of spiritual succession. Huineng thus became the sixth Chan patriarch.

His teaching style was direct, iconoclastic and deeply resonant with the Taoist spirit. Huineng rejected the idea of gradual enlightenment achieved through laborious practices: for him, enlightenment is sudden (*dunwu*) and accessible here and now to anyone who recognises the

nature of their mind. He valued meditation, not as a technique, but as a natural state of open and free attention.

His main writing is the **Platform Sutra** (*Liùzǔ Tánjīng*), the only canonical Chan text attributed to a Chinese master. In this collection of sermons and dialogues, Huineng expounds on the path of sudden enlightenment, non-duality, the importance of non-attachment, and the unity between meditation and wisdom.

Huineng remains a major figure in the Chan and Zen traditions. His enlightenment was expressed as immediate liberation, independent of social or intellectual conditions, and his teaching paved the way for a simple, unadorned spirituality centred on the direct recognition of the nature of mind.

Jérôme Calmar

Jérôme Calmar was an instructor of Western Chan (Xi-Chan), a tradition derived from Chinese Buddhism and closely related to philosophical Taoism. A Jade 3rd degree instructor, he was given the mission to establish a French-language Chan Centre in France, which was set up in Limoges in the 1960s.

His experience of enlightenment took shape within the framework of non-religious Tchan, which conceives of the historical Buddha, Siddhartha Gautama, not as the founder of a religion but as the discoverer of a liberating psychology.

This approach was in line with the Xi-Tchan school, which appeared in the 9th century in Xinjiang, where Tchan had closely allied itself with Taoism to form a path of meditation and liberation.

Jérôme Calmar's teaching style was distinguished by its adaptation to Western Francophone culture. Following the tradition of *fang zi kai* ("open houses"), he offered correspondence courses, faithful to the ancient Chan method, where meditation and self-transformation exercises were transmitted in writing and followed by personalised programmes. His work consisted of developing a New Chan Teaching specifically designed for women and men of French culture, selecting liberation techniques compatible with the Western mentality.

His main work is **L'Éveil selon le Tchan — Les carnets de Sou-tchien** (2001), in which he sets out the foundations of Western Tchan and reconstructs a method of awakening inspired by ancient practices. This book bears witness to his efforts to make a thousand-year-old tradition of meditation and inner liberation accessible to French speakers.

After his death in 2006, the Tchan Centre in Limoges closed its doors. However, he leaves behind the mark of a pioneer: someone who introduced a little-known school of Tchan to the West, giving it a face adapted to French sensibilities, faithful to the spirit of universality of this path of meditation.

Christian mystics and masters

Francis of Assisi (1181 or 1182 – 1226)

Born in Assisi into a wealthy merchant family, Francis lived a carefree life in his youth, marked by a taste for pleasure, adventure and military glory. Around the age of twenty-five, a series of trials – illness, captivity, the failure of his chivalrous projects – caused an inner transformation in him. It was in a small, dilapidated chapel, while praying before the crucifix of San Damiano, that he experienced his conversion: a sudden encounter with the living Christ, who called him to 'rebuild his Church'.

From that experience onwards, Francis renounced all his possessions and embraced a life of radical poverty. He chose to live among the most destitute, in simplicity and joy, seeing in every being an expression of the divine. His awakening manifested itself in a universal brotherhood: he spoke to animals, sang the praises of nature's beauty and recognised every creature as a brother or sister.

His teaching style was direct and exemplary: rather than long treatises, he transmitted above all through the power of his life's testimony. His words advocated voluntary poverty, peace, humility and the simple joy of being. He did not seek to convince through arguments, but to radiate a way of being based on love and brotherhood.

His main work is the **Canticle of the Creatures** (or *Canticle of Brother Sun*), a poetic hymn celebrating the beauty and holiness of creation, in which each element –

sun, moon, water, fire, earth – becomes praise to God. His *Admonitions* and letters also constitute a precious spiritual heritage.

Francis of Assisi embodies awakening experienced as transparency, simplicity and universal brotherhood. His path remains that of joyful surrender to life as it is, lived in rediscovered innocence.

Meister Eckhart (c. 1260 – c. 1328)

A Dominican born in Thuringia, Germany, Meister Eckhart was a theologian, preacher and mystic. He taught at the great universities of his time (Paris, Cologne) and held important positions in the Dominican order. But what set him apart was the inner experience that transformed his outlook: the awakening to what he called 'the birth of God in the soul'.

For Eckhart, awakening is that silent reversal in which man opens himself to his divine essence. He taught that the heart of spiritual experience does not lie in external practices, but in radical detachment (*Gelassenheit*): a surrender of oneself, of images and concepts, in order to welcome the presence of God into one's centre. It is this immersion in the "depths of the soul" that, according to him, allows one to achieve unity with Being.

His teaching style was both simple and profound. He preached in vernacular German (rather than Latin) so that the people could understand his words directly. His sermons are full of paradoxes and striking phrases,

designed to break down mental constructs and open the listener to an immediate experience of the Absolute.

His main written legacy consists of his **German Sermons**, which remain one of the pinnacles of Rhineland mysticism. They contain recurring themes such as detachment, inner silence, and union with God beyond all images. His *Parisian Questions* and **Latin treatises** develop a more systematic theological thought.

Meister Eckhart remains a major figure in Christian mysticism: a witness to an awakening experienced as absolute transparency to the divine presence, where the soul and God come together in formless unity.

Hildegard of Bingen (1098–1179)

Born in the Rhineland, Hildegard was entrusted from childhood to the Benedictine convent of Disibodenberg. She experienced luminous visions at a very early age, which she described as a 'living light' passing through her mind without erasing her lucidity. Long silent for fear of being misunderstood, she eventually obeyed what she perceived as a divine calling: to bear witness to this inner experience and transcribe what was revealed to her.

Her awakening manifested itself in the form of a constant openness to this 'light of God', which inspired her to develop a unified understanding of the world, humanity and creation. She did not separate the spiritual from the physical: for her, health, music, cosmology and theology were part of the same living fabric.

Her teaching style was multifaceted: visionary and poetic in her spiritual writings, pedagogical and concrete in her medical and dietary advice, inspired and fervent in her musical compositions. Hildegard addressed popes and emperors as well as ordinary believers, never hesitating to firmly remind them of the demands of justice and truth.

Among her major writings is **Scivias** (*Know the Ways*), a vast visionary fresco describing the path of the soul and the divine plan of creation, accompanied by symbolic illustrations. She also composed the *Liber divinorum operum* (*Book of Divine Works*), the *Liber vitae meritorum*, and numerous liturgical chants collected under the title *Symphonia armonie celestium revelationum*.

Hildegard of Bingen embodies an incarnate and integrative mysticism, where awakening is not limited to an inner experience but radiates into medicine, music, theology and cosmic vision. She remains a witness to the living unity between man, nature and the divine.

John of the Cross (1542–1591)

Born in Castile into a modest family, John of the Cross entered the Carmelite order at a young age. His encounter with Teresa of Avila was decisive: she convinced him to participate in the reform of the Carmelite order in order to rediscover a life of simplicity and silence. This radical choice exposed him to strong opposition, even leading to his imprisonment. It was in this enforced solitude that he had his most profound mystical experiences.

John of the Cross's awakening manifested itself through what he called the 'Dark Night': a journey through inner trials, abandonment and total detachment, in which the soul, deprived of all sensory or intellectual support, opens itself to a transformative union with God. This is not a passing ecstasy, but a metamorphosis in which the ego dissolves to make way for divine unity.

His teaching style is poetic, symbolic and theological. Through his poems of rare intensity, he describes the experience of the soul in search of the Beloved, in language of striking beauty. In his prose commentaries, he explains these images to guide spiritual seekers through the stages of stripping away, purification and mystical union.

His main work is the poem and treatise **The Dark Night of the Soul**, which illustrates the spiritual journey towards divine union. In addition, there are **The Spiritual Canticle** and **The Living Flame of Love**, which celebrate the nuptial union between the soul and God. His works constitute one of the high points of Christian mysticism and a precise map of the inner path.

John of the Cross remains a witness to an awakening experienced as a passage through darkness and absence, leading to a radical transformation of being. His message resonates as a call to total trust in the light that reveals itself at the very heart of emptiness.

Teresa of Avila (1515–1582)

Born into a noble family in Castile, Teresa entered the Carmelite convent in Avila at the age of twenty. Her early years were marked by illness, hesitation and a certain worldliness in the convent. It was in the middle of her life that she had a profound inner experience: ecstasies and visions in which she felt seized by divine love. These experiences, which she called 'graces', led her to a profound reform of her religious life and of the Carmelite order.

Teresa's awakening was gradual and intense, marked by moments of mystical ecstasy in which her entire being seemed to be consumed by the divine presence. She described these moments as transformative unions, in which the soul is overwhelmed by a burning love and recognises itself as the bride of Christ. One of her most famous visions, the 'transverberation', symbolically expresses this inner consummation: an angel pierces her heart with a fiery arrow.

Her teaching style is intimate, vivid and pedagogical. She uses concrete comparisons to guide spiritual seekers through the stages of interior prayer. Her lively and simple language makes a mystical experience that is nevertheless dizzying accessible. She did not teach in an abstract way, but by recounting her own experiences to encourage others to persevere in prayer and surrender.

Her main work is **The Book of Her Life**, a spiritual autobiography in which she recounts her path to

awakening and her mystical experiences. But her major work remains **The Interior Castle** (*Las Moradas*), a metaphor for the stages of the soul's journey through the inner 'mansions' to ultimate union with God. In addition to this, she wrote *The Way of Perfection* and numerous letters.

Teresa of Avila remains one of the great figures of Christian mysticism. She embodies an awakening experienced as a gradual transformation, through silent prayer and loving surrender, leading to an intimate and joyful union with the divine.

Thomas Merton (1915–1968)

Born in Prades, France, to artistic parents, Thomas Merton grew up between Europe and the United States. His youth was marked by a sense of searching and inner wandering. After studying at Columbia University and living a bohemian lifestyle, he underwent a decisive conversion in 1938. In 1941, he entered the Trappist abbey of Gethsemani in Kentucky, where he lived as a contemplative monk.

His spiritual awakening deepened in monastic life: silence, prayer, solitude and writing. But he also experienced a key moment in 1958, during a sudden experience in Louisville, where he perceived the fundamental unity between himself and all humanity. He described this shift as the immediate recognition of the light of God in every being, dissolving the separation between "monk" and "world."

Merton's teaching style was that of a contemplative writer. His journals, essays and letters reveal a language that is clear, poetic and deeply committed. He sought to translate the mystical experience into a form accessible to the men and women of his time. He was able to build bridges between the Christian tradition and other spiritual paths, notably Zen Buddhism and Sufi thought, in dialogue with masters such as D.T. Suzuki and the Dalai Lama.

His main work is *The Seven Storey Mountain* (1948), a spiritual autobiography that recounted his journey and inspired thousands of readers. His other major works include *New Seeds of Contemplation*, *Conjectures of a Guilty Bystander*, and his *Journals*, published after his death, which reveal his inner journey and universal openness.

Thomas Merton remains a figure of the 20th century who bears witness to the awakening experienced at the very heart of the modern world: a unitive and contemplative consciousness, both rooted in Christianity and open to inter-spiritual dialogue.

Eastern mystics and teachers

Buddha Shakyamuni (c. 563–483 BC)

Born into a princely family in northern India under the name Siddhartha Gautama, he was raised in luxury and protected from all suffering. But as an adult, he discovered old age, illness and death, which triggered a profound existential crisis in him. He then left his palace, wife and son to seek the truth about the human condition.

After years of rigorous asceticism under spiritual masters, Siddhartha realised that neither excessive enjoyment nor excessive deprivation led to liberation. Sitting under the Bodhi tree, he vowed not to get up until he had found the truth. It was there that he attained enlightenment (bodhi): the direct vision of the causes of suffering and the path that leads to its cessation. He realised the impermanence of all phenomena, the absence of a separate self, and the state of peace and inner freedom known as Nirvana.

His teaching style was simple, practical, and universal. The Buddha did not teach a doctrine to be believed, but a path to be experienced. He transmitted the Four Noble Truths (the observation of suffering, its origin, the possibility of its cessation, and the path to follow) and the Noble Eightfold Path (ethics, meditation, wisdom). His words were addressed to both monks and lay people, and aimed to free everyone from delusion and attachment. His teachings were first transmitted orally by his disciples, then recorded in writing in the **Tipitaka** (or Pali Canon), which brings together the discourses (Suttas), monastic

discipline (Vinaya) and philosophical treatises (Abhidhamma). Among the founding texts, the *Dhammapada* remains one of the most accessible and inspiring collections.

Shakyamuni Buddha remains the central figure of Buddhism: a human being who achieved inner freedom and left behind a universal path to liberation, centred on mindfulness, meditation and wisdom.

Ramana Maharshi (1879–1950)

Born Venkataraman Iyer in a village in southern India, Ramana Maharshi had an ordinary childhood with no particular spiritual training. At the age of sixteen, he had a profound experience that changed his life: seized by a sudden fear of death, he surrendered himself completely to what was happening and observed the process of death from within. To his amazement, he discovered that even though the body could die, there remained within him an unchanging and indestructible presence: the essential 'I', pure being. This shift constituted his definitive awakening.

Shortly afterwards, he left his family and went to the sacred mountain of Arunachala, where he first lived as an ascetic, immersed in meditative silence. His mere presence attracted seekers, who came to sit near him. Gradually, a community formed around him, and he remained in Arunachala until his death.

His teaching style was simple and direct, often silent. When he spoke, he emphasised self-inquiry (*atma-*

vichara): the search for the source of the "I". When asked "Who am I?", he would direct the disciple's attention inward, until the mind dissolved into pure consciousness. He rejected complicated rituals, asserting that awakening is always already there, to be recognised in the present moment.

His words were collected by his disciples and compiled. One of his best-known writings is **Who Am I?**, a short fundamental text explaining the method of self-inquiry. Other notable works include *Talks with Sri Ramana Maharshi* and *Forty Stanzas on Reality*.

Ramana Maharshi remains a major figure in 20th-century spirituality: an Advaita sage who lived enlightenment with disarming simplicity, a witness to the immutable presence that remains beyond the body and the ego.

Papaji – H.W.L. Poonja (1910 – 1997)

Born in Gujranwala (now Pakistan) into a Brahmin family, Harilal W. L. Poonja showed a deep devotion to Krishna from childhood. Married young and committed to family and professional life, he lived for a long time in tension between his worldly obligations and his spiritual aspirations. His turning point came when he met Ramana Maharshi at Mount Arunachala in the 1940s.

Through silent contact with the master, his mind became radically calm. Ramana showed him that the divine he was seeking through external visions of Krishna was within himself, as pure consciousness. This immediate recognition was a definitive awakening for Papaji: he

realised that freedom is already there, without any effort required.

His teaching style was direct, powerful and often humorous. He repeated over and over again: "Keep silent. Stay quiet. You are already free." Papaji did not invite gradual discipline but immediate recognition of what is, beyond the ego and the mind. His approach, inherited from Ramana Maharshi, was in line with the Advaita Vedānta path but without religious formalism.

His words were compiled by his disciples. One of his main collections is **Wake Up and Roar**, which transcribes his dialogues with seekers. He also left behind interviews published under various titles, including *The Truth Is*.

Papaji remains a prominent figure of the 20th century, whose awakening inspired many contemporary Advaita teachers, including Gangaji, Mooji and Andrew Cohen. He embodies an awakening experienced as simplicity and immediacy: nothing to attain, everything is already there.

Nisargadatta Maharaj (1897–1981)

Born in Bombay into a modest family, Maruti Shivramant Kambli led a simple life as a cigarette merchant. Married with children, he had no particular spiritual aspirations until he met his master Siddharameshwar Maharaj, of the Navnath lineage, in 1933. The latter gave him a direct instruction: "You are not this body, you are consciousness." Nisargadatta

immediately devoted himself intensely to this contemplation.

His awakening came shortly afterwards, when he fully realised the identity of his true being with pure consciousness, beyond the body and mind. From then on, he lived in this non-dual awareness, continuing to lead a very simple external life, but radiating a striking inner presence.

His teaching style was abrupt, uncompromising, and focused on the essential. In his small flat in Bombay, he received visitors from all over the world and engaged in straightforward dialogue. He insisted on the question of identity: "Stay with the feeling 'I am'. Investigating this 'I am' leads to the ultimate truth. " He rejected complicated systems, asserting that truth can only be attained through direct and persistent attention to self-awareness.

His main work is *I Am That*, a collection of dialogues with his Western disciples, which has become a classic of modern Advaita. Other collections of his talks, such as *Consciousness and the Absolute*, can also be found with .

Nisargadatta Maharaj embodies an awakening experienced in ordinary life, without embellishment or institutions. His voice remains that of a sharp-witted master, who tirelessly brings us back to immediate awareness as the ultimate truth.

Krishnamurti (1895–1986)

Born in 1895 in Madanapalle, in southern India, Jiddu Krishnamurti was discovered as a teenager by the leaders of the Theosophical Society, who designated him as the future 'world teacher'. Educated in the West, he was placed at the centre of a vast spiritual movement designed to prepare him for his mission. But in 1929, in a now famous speech, he publicly rejected all spiritual authority and dissolved the Order of the Star that had been created around him. He then asserted that truth is a pathless land and that no organisation can contain it.

His experience of awakening, which he sometimes called "the process", was marked from the 1920s onwards by intense states of expanded consciousness and inner transformation, experienced as a radical liberation from the ego and conditioning. For Krishnamurti, this awakening was not a personal achievement but the expression of a universal freedom accessible to everyone, here and now.

His teaching style was unique: neither master nor guru, he presented himself simply as a friend sharing an inquiry. He rejected all hierarchy and invited his listeners to observe their own minds directly. Through dialogues, lectures and interviews, he encouraged pure attention, understanding of the mechanisms of conditioning and the discovery of an intelligence free from all authority.

His main work is **The First and Last Freedom** (1954), which summarises his vision and dialogues. Other *notable*

works include *Freedom from the Known* and *The Flight of the Eagle*. Much of his legacy consists of recorded lectures and dialogues with scientists and spiritual teachers (such as David Bohm).

Krishnamurti remains a radical figure in 20th-century spirituality: a witness to an awakening experienced as absolute freedom, inseparable from lucid vigilance at every moment.

Rajneesh / Osho (1931–1990)

Born in Kuchwada, central India, as Chandra Mohan Jain, Rajneesh showed independence of spirit and a rebellious temperament from a very young age. After a childhood marked by profound inner experiences, he studied philosophy and became a teacher. At the age of twenty-one, he had a decisive experience: a sudden plunge into inner silence, experienced as a dissolution of the self and an immersion in universal consciousness. This awakening marked the beginning of his role as a teacher.

His teaching style was direct, provocative and multifaceted. Rajneesh, later known as Osho, invited his disciples to embrace life fully, without rejecting the body, emotions or pleasures. For him, awakening was not opposed to earthly life, but transfigured it. His discourses covered a wide range of topics: from silent meditation to laughter, from dance to love, from commentaries on the great mystics (Buddha, Jesus, Lao Tzu, Zarathustra, Meister Eckhart) to reflections on modern psychology. He emphasised meditation as a way of life and developed his

own techniques, known as 'active meditations', adapted to modern man.

His written work is vast, drawn from thousands of discourses given to his disciples. Among his best-known books are **The Book of Secrets**, a commentary on the tantric practices of *the Vigyana Bhairava Tantra*; **Beyond Enlightenment**; and **Freedom, First and Last**. His words have been translated into many languages, widely disseminating his vision of a living, joyful and non-conformist spirituality.

Rajneesh/Osho remains a controversial figure, due to his lifestyle and certain controversies related to his community, but he embodies an awakening lived with intensity, humour and provocation. His legacy is that of a master who invited people to transcend conditioning and discover an inner freedom that encompasses and transforms all of existence.

Sri Ramakrishna (1836–1886)

Born in a village near Calcutta, Gadadhar Chattopadhyay (his birth name) showed an intense mystical sensitivity and a natural inclination towards prayer and ecstasy from childhood. As a teenager, he was appointed priest of the Dakshineswar temple, dedicated to the goddess Kali. It was there that he had dazzling spiritual experiences, often experienced as total absorption in the divine, to the point of losing all awareness of the body and the outside world.

His awakening developed through a variety of approaches. Ramakrishna practised the major spiritual traditions in succession: Hinduism (devotion to Kali, tantric practices, yoga), but also Islam and Christianity. In each, he experienced direct union with the Absolute, which led him to affirm that all religions lead to the same ultimate truth. His most characteristic experience was the permanent vision of the Divine Mother in all things, experienced as a joyful and spontaneous adoration of all life.

His teaching style was simple and vivid, often conveyed in the form of parables, songs and everyday examples. Ramakrishna did not develop a philosophical system, but spoke directly from his experience. His teaching was based on closeness to his disciples, whom he inspired with his state of consciousness and overflowing fervour. He emphasised love, sincerity and renunciation of the ego as the keys to spiritual realisation.

His main writing is the **Gospel of Sri Ramakrishna** (*Sri Ramakrishna Kathamrita*), a collection of conversations recorded by his disciple Mahendranath Gupta. This text, translated throughout the world, captures the liveliness of his oral teaching and the atmosphere of Dakshineswar.

Sri Ramakrishna remains a major figure in modern Indian spirituality. His awakening embodies the universal recognition of the divine in all traditions, and his legacy deeply inspired Swami Vivekananda, who brought his message to the West.

Sufi teachers

Jalâl ad-Dîn Rûmî (1207–1273)

Born in Balkh (present-day Afghanistan) into a family of scholars and mystics, Jalâl ad-Dîn Muhammad Rûmî was forced to leave his hometown as a child during the Mongol invasions. His family eventually settled in Konya, Anatolia (present-day Turkey), where he became a renowned scholar, theologian and spiritual master. His life took a decisive turn in 1244 when he met Shams of Tabriz, a wandering dervish with a burning gaze.

The encounter with Shams was a real turning point for Rumi: he discovered divine love in all its intensity, a presence that consumed the veil of the ego and opened him up to union with the eternal Beloved. Shams' sudden disappearance caused an inner burning within him that transformed into an uninterrupted poetic outpouring. This awakening took the form of a transmutation of pain into mystical celebration.

His teaching style was lyrical, symbolic and inspired. Rumi taught less through doctrinal discourse than through poems, parables and ecstatic dance. He founded the order of whirling dervishes (Mevlevi), for whom the spiral dance symbolises divine intoxication and the return to the immobile centre. His pedagogy was based on love as the only path: the ego dissolves in the ardour of love that sets the whole being ablaze.

His written work is monumental. His main collection is the **Masnavi** (*Mathnawi*), a vast mystical poem in six volumes, often referred to as "the Koran in Persian" because of its spiritual depth. We can also mention his *Divân of Shams of Tabriz*, in which he sings of the ecstasy and pain of love, and his *Discourses* (*Fîhi mâ fîhi*).

Rumi remains one of the greatest figures of Sufi and universal mysticism. His awakening is expressed as an intoxication of divine love, a dance in which the soul loses itself in the Beloved to become pure light. His poems continue to inspire people across cultural and religious boundaries.

Al-Hallâj (858–922)

Born near Basra, in Persia (now Iraq), Husayn ibn Mansûr al-Hallâj was introduced to Sufism at a very young age. A tireless seeker of truth, he travelled extensively throughout Persia, Arabia and India, meeting many masters. His life was marked by an extraordinary spiritual intensity, which culminated in an experience of total union with the divine.

His awakening is summed up in his famous proclamation: "**Ana al-Haqq**" ("I am the Truth"). With this phrase, he was not identifying himself as an individual with God, but testifying to the extinction of the ego in divine Reality. For him, the separate "I" had disappeared and only the Absolute remained. This bold statement, misunderstood by religious and political authorities, was considered blasphemous and led to his condemnation.

His teaching style was passionate, poetic and often paradoxical. Al-Hallâj did not advocate an esoteric approach reserved for a select few, but addressed everyone, speaking openly about divine love and mystical union. His message was based on spiritual ecstasy and total surrender to Love, to the point of making his entire life an offering.

His main work is **Kitâb al-Tawâsîn**, a collection of aphorisms, poems and mystical meditations, which reveal his vision of divine unity and the dissolution of the ego. His poems, transmitted and translated, remain essential milestones in Sufi literature.

Al-Hallâj was executed in Baghdad in 922, crucified and tortured, thus becoming a martyr for divine love. His legacy remains that of a radical mystic, a witness to awakening experienced as self-annihilation in absolute Truth. His voice continues to inspire spiritual seekers who aspire to uncompromising union with the divine.

Ibn ‘Arabî (1165 – 1240)

Born in Murcia, in Muslim Andalusia, Muhyî-d-Dîn Ibn ‘Arabî grew up in a context of great cultural and spiritual effervescence. From adolescence onwards, he had visionary experiences of exceptional intensity, in which he felt called by the divine Presence. At the age of 20, he had a formative experience: an inner illumination, which revealed to him the absolute unity of existence, beyond forms and beliefs.

His awakening developed during a life of incessant travel through Andalusia, the Maghreb, Egypt, Mecca, Syria and Turkey. Everywhere he went, he met masters and disciples who shared his universal vision. For Ibn 'Arabî, the ultimate reality is **the Unity of Being** (*wahdat al-wujûd*): God is the single Being who manifests himself through all creatures. Enlightenment consists in recognising this unity in diversity, in perceiving each phenomenon as a mirror of the divine.

His teaching style combined metaphysical depth with mystical poetry. He transmitted his ideas through both highly elaborate philosophical treatises and love poems, in which the relationship between the soul and God is expressed in the language of passion. Ibn 'Arabî did not separate the intellect from direct experience: he saw self-knowledge as a path to knowledge of God.

His work is immense. His two major writings are **Fusûs al-Hikam** (*The Gems of Wisdom*), in which he sets out his vision of the prophets as symbols of divine wisdom, and **Futûhât al-Makkiyya** (*The Revelations of Mecca*), an encyclopaedic compendium of mysticism and metaphysics. His poetry, particularly in the *Tarjumân al-Ashwâq* (*The Interpreter of Desires*), expresses mystical union in the language of love.

Ibn 'Arabî remains one of the greatest figures of Sufism and universal mysticism. His awakening was expressed as a cosmic vision of unity, where each being is a theophany. He embodies the experience of an expanded consciousness

embracing the totality of existence as a manifestation of the divine.

Hazrat Inayat Khan (1882–1927)

Born in Baroda, India, into a family of Sufi musicians, Inayat Khan was introduced to the art of Indian classical music from childhood. Music remained for him the primary gateway to the spiritual, a universal language capable of awakening the soul. In 1907, his Sufi master, Abu Hashim Madani, gave him the mission of spreading the message of spiritual unity in the West. This departure marked a turning point for him: he understood that his vocation was not only to be an inspired musician, but also a spiritual guide for a world in search of unity.

His awakening took the form of universal openness. Trained in the Sufi tradition of the Chishti order, he realised that the essence of Sufism – love, harmony and beauty – transcends religious boundaries. For Inayat Khan, divine truth is one and is reflected in all traditions. His inner experience translated into an inclusive vision, where awakening means recognising the unity behind diversity.

His teaching style was poetic, simple and accessible. He emphasised direct experience of the heart rather than doctrines. He transmitted his message through lectures, writings and practices inspired by Sufism (chants, meditations, silence). His central message, which he called '**The Sufi Message**', aimed to awaken modern man to spiritual unity, beyond religions and divisions.

His main work is **The Sufi Message**, but his legacy is collected in numerous compilations such as *The Music of Life*, *The Sufi Philosophy of Love*, *The Religion of Unity* and *The Freedom of the Soul*. In these texts, he emphasises beauty as an expression of Truth and the harmonisation of man with himself and with the world.

Hazrat Inayat Khan remains a major figure in modern Sufism. His awakening expressed itself as a universal mission: to remind us that all spiritual traditions lead to the same divine reality, and that love and beauty are the keys to this recognition.

Modern Western figures

Francis Lucille

Francis Lucille is a French spiritual teacher who follows the tradition of non-duality or "Advaita Vedanta", an ancient Indian philosophy which asserts that ultimate reality is not divided into subject and object, self and other.

Born in France, Lucille was introduced to the teachings of Advaita Vedanta at the age of 19 by a friend. It was then that he met Jean Klein, who became his spiritual master. After Klein's death, Lucille continued to teach Advaita Vedanta, emphasising the recognition of consciousness as our true nature. His teachings reflect his own spiritual journey and his direct experience of non-duality.

Lucille is known for his ability to combine scientific rigour with spiritual depth in his teachings.

His teaching is based on the direct experience of conscious presence, which he describes as the foundation of our true identity. According to him, our true nature is this ever-present conscious presence, regardless of our experience at any given moment. He suggests that our suffering stems from our mistaken identification with transitory objects: our thoughts, emotions, body, and the material world.

To guide students towards recognising their true nature, Lucille uses various methods, including direct investigation (a form of self-inquiry), meditation, and Socratic dialogue. The latter is a form of questioning that

aims to challenge a person's fundamental beliefs in order to promote deeper awareness.

In her practice, Lucille often asks her students to ask themselves questions such as: "Who am I?", "Where does this thought come from?", "What am I really?". The goal is not to find an intellectual answer to these questions, but to direct attention to consciousness itself, which is the source of all experience.

It is important to note that Lucille does not encourage the repression or denial of negative thoughts and emotions. On the contrary, he recommends welcoming them fully, while recognising that they are transitory phenomena that appear and disappear in consciousness.

-Francis Lucille's official website URL:

<https://francislucille.com/>



Rupert Spira

Rupert Spira is a British teacher of non-dual philosophy who became interested in the nature of reality at an early age. He studied philosophy and art before meeting his spiritual master, Francis Lucille. It was through this teaching that he discovered the Advaita Vedanta tradition and the teaching of non-duality. He emphasises the

recognition of consciousness as the fundamental reality of existence.

As a ceramist, Spira has applied the precision and attention to detail of this art to his teachings on non-duality, which are distinguished by their clarity and ability to make profound concepts accessible.

He teaches that our true nature is pure consciousness, and that everything that is perceived is an expression of that consciousness. Here are some of the key aspects of his teaching:

1. **Consciousness as Fundamental:** According to Spira, consciousness is not simply a function of the brain, but the ultimate reality from which everything else emerges. He considers all our experiences, including our thoughts, sensations and perceptions, to be manifestations of this consciousness.

2. **Self-Inquiry:** Spira encourages the recognition of our true nature through self-inquiry. He urges us to ask profound questions such as "Who am I really?" or "Where do my thoughts come from?", not in order to provide intellectual answers, but to direct attention towards consciousness itself.

3. **Meditation:** He considers meditation to be a means of anchoring ourselves in consciousness and discovering our true nature. He suggests that meditation is less an activity we do and more a natural state of being in which we recognise that we are consciousness itself.

4. Non-duality: Spira teaches that reality is non-dual, meaning there is no separation between subject and object, between us and the world. He suggests that this separation is an illusion created by the mind, and that recognising our true nature as consciousness frees us from this illusion.

5. Art and Beauty: In addition to his formal teachings, Spira uses art and beauty as means of pointing to our true nature. As a ceramic artist, he uses his art as an expression of consciousness.

-Rupert Spira's official website URL:

<https://rupertspira.com/>



Eckhart Tolle

Eckhart Tolle is a contemporary spiritual teacher known for his simple and direct approach to spiritual awakening. He is distinguished by his teaching, which is based on two main concepts: the power of the present moment and detachment from the ego, or the "thinking self".

Tolle emphasises the importance of living in the "now". He argues that the present moment is all that really exists, and by focusing on it, we can transcend the suffering caused by the past and worries about the future. He

recommends meditation techniques such as mindfulness, observing the breath, or simply being fully present in daily activities.

Tolle's teaching is also deeply rooted in the notion of the ego, which he defines as our personal identity constructed from our thoughts, experiences, and perceptions. This identity is, according to him, an illusion, because our true identity is our "deep self," which is connected to the entire universe. He encourages us to observe our thoughts and emotions without judgement, so that we do not identify with them, in order to detach ourselves from this ego and discover our true nature, which is peace and joy.

Elements of his teaching are heavily influenced by Buddhist and Hindu traditions, Christianity and Western psychology. His approach is non-dualistic, suggesting that everything is an aspect of the same ultimate reality, and that every individual has the potential to realise this state of awakening.

Tolle is best known for his bestselling book "The Power of Now", in which he develops these concepts. He has also written other books, such as "A New Earth", in which he expands on his ideas about awakening consciousness and personal and societal transformation.

More than just a teacher through his words, Eckhart Tolle is also a guide through his presence. He embodies what he teaches: a state of conscious presence, a deep peace and joy that are contagious to those who listen to him or read his work.

-Eckhart Tolle's official website URL:



<https://www.eckharttolle.fr/>

Jean Klein (1912–1998)

Born in Berlin to a French-speaking family, Jean Klein grew up in France where he studied medicine and music. His spiritual quest became clearer after the Second World War: driven by a need to understand the profound nature of existence, he travelled to India in the 1950s. There he met an anonymous master of Advaita Vedānta, with whom he experienced a decisive inner shift: the sudden and irreversible recognition of consciousness as ultimate reality.

His awakening took the form of radical detachment. Jean Klein discovered that the ego, the mind and identifications were only temporary constructs, and that what remains in all experience is pure consciousness, without subject or object. From then on, he lived in peaceful transparency, bearing witness to non-duality with simplicity and clarity.

His teaching style was gentle, direct and marked by silence. He favoured conversation, presence and listening over theoretical discourse. Jean Klein invited open, effortless attention, where the seeker discovers for himself

that everything is already there, in the moment. He also used the body as a gateway, introducing non-volitional yoga practices and deep relaxation to bring his students to a subtle perception of presence.

His main work is **La Joie sans objet** (Joy Without Object), an illuminating book that summarises his approach to non-duality. Other notable works include *L'évidence de l'Être* (The Evidence of Being), *Qui suis-je ? (Who Am I?)* and *L'unique quête* (The Only Quest), collections of interviews that reveal the clarity of his language and the quality of his silence.

Jean Klein remains one of the great contemporary figures of the Advaita tradition in the West. His awakening manifested itself as an invitation to recognise the simplicity of conscious presence, experienced not as an ideal to be attained but as our natural state, always already there.

Douglas Harding (1909–2007)

Born in Suffolk, England, Douglas Edison Harding trained as an architect before devoting himself to spiritual research. His awakening took root in a profound questioning of the question "Who am I?", which led him to explore both Western philosophy and Eastern traditions. It was in the 1940s that he had a sudden experience: while hiking in the Himalayas, he suddenly saw that he had "no head", that his true identity was not his face or his person, but the conscious space in which everything appeared. This revelation was his turning point.

Harding's awakening was a radical discovery of non-duality experienced in a direct and ordinary way. He realised that the ego is a mental construct and that each person's true identity is conscious emptiness, without limits, always available in the present moment.

His teaching style was experimental, simple and accessible. Douglas Harding invented what he called "**Headless Vision Experiments**": concrete and playful exercises (pointing with the finger, looking at oneself in a mirror, reversing perspective) to lead everyone to see for themselves that they are not individuals enclosed in a body, but open consciousness that welcomes the world. His teaching method, devoid of any dogma, sought to make awakening directly verifiable through personal experience .

His main work is **Vivre sans tête** (*On Having No Head*, 1961), an account of his awakening and a manual of direct experiences. Among his other works are *La Vision Sans Tête* (The Headless Vision) and *Le Procès de l'Homme qui disait qu'il était Dieu* (The Trial of the Man Who Said He Was God), in which he explores the recognition of essential nature through a philosophical scenario.

Douglas Harding remains a singular figure of the 20th century, a witness to an awakening experienced as radical simplicity: seeing that our true identity is not a separate person, but the living, conscious space where everything manifests itself.

Alan Watts (1915–1973)

Born in Chislehurst, England, Alan Watts grew up in a family open to spirituality and Asian culture. From his teenage years, he became interested in Buddhism, Taoism and Hinduism, which he discovered through reading and encounters with Eastern masters living in the West. Ordained as an Anglican priest in his youth, he eventually left the clergy to follow his own, freer and more universal path. Settling in the United States, he became a bridge between Eastern wisdom and modern Western culture.

His awakening took the form of a deep understanding of the non-duality and interdependence of all things, an inspired by Zen Buddhism and Taoism. For him, the separation between the individual and the world is an illusion: consciousness and the universe are one and the same living process. This intuition led him to share a vision of existence marked by freedom, playfulness and lightness.

His teaching style was lively, accessible and often humorous. Alan Watts excelled in the art of translating the complex concepts of Zen, Taoism and Advaita into modern, vivid and powerful language. Through his lectures, courses and writings, he addressed both spiritual seekers and the general public. He emphasised the illusory nature of control, inviting people to surrender to the flow of life as if it were a dance.

His main work is **The Way of Zen** (1957), which introduced the foundations and practice of Zen to the West.

Among his other important books are *The Wisdom of Insecurity* and *The Book on the Taboo Against Knowing Who You Are*.

Alan Watts remains a charismatic figure in 20th-century spiritual counterculture. His awakening expressed itself as a celebration of the moment, an art of living non-duality on a daily basis, and he inspired generations of seekers in search of a free and joyful spirituality.

Chögyam Trungpa (1939–1987)

Born in eastern Tibet, Chögyam Trungpa was recognised from childhood as the incarnation of a tulku (ly reincarnated lama) of the Kagyu lineage. He received extensive monastic training, mastering traditional Buddhist teachings. After the Chinese invasion, he left Tibet in 1959 and undertook a perilous journey across the Himalayas, before settling first in India, then in England and finally in the United States.

His awakening manifested itself through a bold integration of Tibetan tradition and Western modernity. Trungpa understood that in order to reach Western seekers, it was necessary to go beyond Tibetan cultural forms. His inner shift resulted in a clear vision: awakening does not depend on a particular religious context, but can be experienced at the very heart of contemporary life.

His teaching style was powerful, iconoclastic and deeply adaptive. He introduced the concept of "**applied dharma**", linking meditation to all aspects of existence:

art, politics, education and human relationships. He spoke of the "holy war" as a struggle against the ego, and of the "spiritual warrior" as one who lives with courage, openness and tenderness. His teaching was based on meditative foundation (shamatha-vipashyana), but also on creativity and humour.

His main work is *Cutting Through Spiritual Materialism* (1973), in which he warns against the ego, which even appropriates spirituality to strengthen itself. Other notable works include *The Myth of Freedom* and *Shambhala: The Sacred Path of the Warrior*.

Chögyam Trungpa remains a prominent figure in modern Buddhism. His awakening took the form of a radical and uninhibited embodiment of wisdom, seeking to make meditation and the Buddhist path accessible to the West without compromising on the essentials.

Ram Dass – Richard Alpert (1931 – 2019)

Born in Boston into a Jewish family, Richard Alpert had a brilliant academic career as a professor of psychology at Harvard. In the 1960s, together with Timothy Leary, he conducted research on the effects of psychedelic substances, seeking to explore altered states of consciousness. But this exploration left him unsatisfied: he sensed a deeper truth that could not be reduced to temporary experiences.

In 1967, he left for India, where he met his master Neem Karoli Baba (Maharaj-ji). This encounter was a turning

point for him: an immediate recognition of unconditional love and divine presence. Transformed, he took the name Ram Dass ('Servant of God') and dedicated his life to spiritual teaching.

His awakening manifested as an opening of the heart and an immersion in universal consciousness. For him, awakening was not a metaphysical abstraction but the tangible discovery of love as the essence of being.

His teaching style was warm, direct and accessible. Ram Dass spoke the language of his generation, connecting Indian wisdom (bhakti yoga, meditation, selfless service) with the questions of the modern West. He emphasised compassion, presence and service to others as gateways to spiritual realisation. Even after the stroke that struck him in 1997 and left him partially paralysed, he continued to teach, speaking about suffering and death with great authenticity.

His main work is **Be Here Now** (1971), an iconic book of the spiritual counterculture that inspired generations of seekers. Other *notable* works include *Still Here* and *Polishing the Mirror*.

Ram Dass remains one of the great spiritual figures of contemporary America. His awakening manifested itself as a joyful integration of love, compassion and consciousness, lived in the service of humanity.

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A Journey Through the Human Quest

Psyche, Consciousness and Synchronicity

Astrology: One of the Mirrors of the Mystery of Manifestation

Since humanity's earliest endeavours—cave paintings, temples, myths, observation of the stars—the same force has been quietly at work: the need for truth. Human beings, whether they know it or not, are seekers of reality. Behind curiosity, wonder, the thirst for understanding, and the desire for happiness lies a single nostalgia: that of a state of unity whose memory persists in each of us.

This book explores this universal movement. From the psyche to synchronicity, from mythology to science, to the astrology of mindfulness, it follows the multiple paths through which Consciousness contemplates itself through humans. These languages, so different in appearance, reveal the same thread: life discovering itself in countless forms.

Jérôme Zenastral does not offer a method or knowledge, but a perspective. He invites the reader to recognise that the world, symbols and stars do not speak of an external reality, but of what we already are. Consciousness is not an object to be attained or a truth to be conquered: it is the very fabric of all experience, silent, luminous, ever-present.

This book is for those who sense that they are already on the path, whether they are awake seekers or sleeping seekers. It teaches nothing: it offers a space for recognition.

